APOCRYPHAL ACTS

OF

THE APOSTLES.

VOL. II.

THE ENGLISH TRANSLATION.

APOCRYPHAL ACTS

OF

THE APOSTLES,

EDITED FROM SYRIAC MANUSCRIPTS IN THE BRITISH MUSEUM AND OTHER LIBRARIES

BY

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THE HISTORIES

OF THE

HOLY APOSTLES.

THE HISTORY OF

JOHN, THE SON OF ZEBEDEE,

THE APOSTLE AND EVANGELIST.

THE history of John, the son of Zebedee, who lay upon the breast of our Lord Jesus at the supper, and said, "Lord, who betrayeth Thee?"[a] This history was composed by Eusebius of Cæsarea concerning S. John, who found it in a Greek book, and it was translated into Syriac, when he had learned concerning his way of life and his birth and his dwelling in the city of Ephesus, after the ascension of our Lord to Heaven.[b]

After the ascension of our Lord[c] to Heaven, when the days of Pentecost were fulfilled, and the Paraclete had come to the upper chamber, and all the Apostles were filled with the Spirit of holiness, and were speaking each one of them with a separate tongue,[d]—then after (some) days there was the wish to each one of them,[e] being full of the Spirit of holiness, that they should go forth to pro-

[a] S. John, ch. xiii. 25. [b] See the Syriac text, p. ܐ. In B. the title is: "The history of the holy and beloved Mār John the Evangelist, who spoke and taught and baptized, by the help of our Lord Jesus the Messiah, in the city of Ephesus." [c] B. adds *Jesus*.
[d] Acts, ch. ii. 1—4. [e] The words *to each one of them* are wanting in B.

claim and preach the truth of the Only-(begotten), the Word God,[a] for the great hearing of the faith, to all nations that are under the heavens. After, then, that Simon Peter had finished his words, they said (ܐ) all of them one to another: "Now that our Lord Jesus has fulfilled all things that are necessary for our feeble race, it is necessary for us too that we should do with diligence all that He commanded us. For[b] He said to us, when He was going up unto Heaven from beside us, as He was blessing us: 'Go forth, teach, and baptize in the name of the Father and the Son and the Spirit of holiness;[c] every one that believes and is baptized shall live.'[d] For us too, then, my brethren, it is necessary to toil and labour throughout the whole world, and to go about in the countries, and to preach, and to teach all those who, in the worshipping of idols and with libations to devils, have kneeled before images, and fallen down (and) worshipped[e] the accursed demons, the children of the left hand;[f] and let us bestow our labour, and let light shine in the ear[g] which the evil one has blinded, and let the father of lying be crushed beneath the feet of us all."

When these words had been spoken among the blessed assembly of the Apostleship, they parted from one another in the body, each of them being full of the Spirit of holiness, who proceeded from the Father and came unto them, as the beloved Son had promised them.

[a] B. *the Word of God.* [b] *For* is wanting in A. [c] S. Matthew, ch. xxviii. 19. [d] S. Mark, ch. xvi. 16. [e] B. merely *have kneeled and worshipped.* [f] S. Matthew, ch. xxv. 33. [g] We should naturally expect *eye*, but both MSS. have ܐܕܢܐ.

Each of them then went to such country and region as he was charged by the grace (of God). And it happened that when this holy virgin, namely John, the son of Zebedee, went forth, the grace (of God) accompanied him,[a] through the Spirit (ⲁ) of holiness,[b] that it might lead him to the country of the Ephesians, where the head and power of idolatry was dominant. And when he had parted and gone forth from Jerusalem, he set his face to go to Ephesus. And on the third day after he had set out to proceed upon the journey, he took a cross of wood, and put it up towards the east, and kneeled, and was praying and saying: "Lord Jesus, now that Thy promise is fulfilled, and we have all[c] received of Thy fulness, grant to the garland of Thy disciples, that wherever, Lord, they make mention of Thy birth from the Virgin, and Thy abiding among men, and Thy passion on the Cross, and Thy death and Thy entering within the grave, and Thy resurrection on the third day, and Thy ascension unto Thy Father to Heaven, the feeble race of mankind[d] may be strengthened, which in its infancy the evil one deceived, and took captive, and led them[e] astray to worship idols, and sacrifice to devils, and bow down to senseless stones. Yea, Lord! hear and answer me. Let the devils and the legions of Satan wail, wherever one of us proclaims Thy Gospel; and let the whole assembly of the Apostleship be enriched with the sound of Thy praise, (ⲓ) thundering in every place.

[a] B. *was given him.* [b] This clause is wanting in B. [c] B. adds *now.* [d] B. *of our humanity.* [e] B. *them all astray.*

Let the demons tremble at the voices that thunder[a] in the midst of Thy Church; and remember Thy Church, which Thou hast bought with Thy precious blood, which Thy Father hath given that through Her all creation might be atoned for. Thou,[b] Lord, art Light of Light; and because it seemed good unto Thee, in the love of Thy Father, Thou didst walk on earth, and didst humble Thy majesty, that Thou mightest raise us up from the degradation into which the slayer of man had cast us down through his envy. And Thou[c] hast said, and we have heard with our ears of flesh, 'I and My Father are one,'[d] and 'he that hath seen Me, hath seen the Father;'[e] and in this confidence, Lord, my youth beseeches Thee to hear my prayer. For I too trust that I have received the Spirit of holiness with my companions, and of it, lo, have obtained and am full. And whatsoever I ask of Thy Father in Thy name, He will give to me;[f] and nothing shall be too difficult for one of those who believe in Thee,[g] but whatsoever they ask, they shall receive.[h] Yea, Lord! grant me that I may abide in Thy Gospel, and may prosper in all the truth; because I speak the truth, that Thou art from the beginning, the Word that proceeded from the Father; and Thou didst appear to the world in the body (derived) from Adam, from the Virgin Mary,[i] who was preserved in her virginity; and there was not (a time) (ܙܒܢ) when the Father was without Thee,

[a] B. *at the voice of Thy thunderings.* [b] B. *For Thou.* [c] B. adds *Lord.* [d] S. John, ch. x. 30. [e] S. John, ch. xiv. 9. [f] S. John, ch. xv. 16. [g] S. Mark, ch. ix. 23. [h] S. Matthew, ch. vii. 7, xxi. 22. [i] B. *to the world in the flesh from the V. M.*

or Thou without Him; and Thou before us hast laid the foundations of the earth; and Thy mercy made Thee bow, and Thou didst enter by the ear of the Virgin, and didst dwell in her nine months, and didst come forth from her, and wast in the world, in contempt and littleness; and Thou didst choose us from the world, that the world might live through our preaching. Now then, Lord, I will go[a] to that place to which Thy heavenly grace hath made me look; and may they be turned,[b] and become (my) disciples, and be baptized in Thy name and in the name of the Father who sent Thee, and receive Thy Spirit of holiness, which has proceeded from Thy Father, and, lo, dwells in us; and may the graven images of error be destroyed; and do Thou build for Thyself in the city of priests churches for Thy glorification, and, in place of the house of altars for the libations of demons, altars for Thy dwelling-places;[c] and may these, who through our means are to take the road and paths[d] to turn unto Thee, make praise ascend[e] unto Thee at all times. Amen."

And when S. John had finished his prayer, our Lord Jesus spake with him from heaven, and said unto him: "My peace I have given unto thee,[f] and have not left thee bereaved. Lo, I am with you (ܠܘܬ) unto the end of the world.[g] Be not afraid, son of Zebedee! Go and preach, and take no heed what thou shalt say or what

[a] B. *Now, Lord, I am going.* [b] B. *fall down.* [c] B. *for Thy dwelling.* [d] B. omits *and paths.* [e] Read with B. ܩܢܝܢ.
[f] S. John, xiv. 27. [g] S. Matthew, ch. xxviii. 20.

thou shalt speak.[a] But when thou hast converted this city and this country from error, another band too of the disciples, which is labouring in the Gospel, is destined to come and see all that I shall do by thy hands. Go, and tarry not."

And when He had done speaking with him, John arose, and was going on the way confidently, rejoicing in the joy of the Spirit of holiness.[b] He was clothed then after the fashion of the raiment of Palestine, and was walking barefooted, and was going along and preaching[c] in the cities and in the villages concerning our Lord Jesus the Messiah, forty-eight days. Some were saying, "He is a madman;" and others were saying, "No;[d] let him alone; for this (man) has come from a far country, and knows not our mighty gods. But[e] when he has entered in and learned, then he will love them and sacrifice unto them." But many people of Asia[f] heard him gladly, and believed, and thought his preaching true; and he baptized of them in three days about two hundred souls, and made them lay hold on the path of truth.

Then S. John went forth and journeyed to come to the city of (ـــ) the priesthood. And his sustenance was, from the ninth to the ninth hour once, when he had finished his prayer, bread and herbs with a mess of boiled lentils, which he bought for himself[g] (as he went) from town to town, eating, and drinking water only. And he kept

[a] S. Luke, ch. xii. 11. [b] B. *rejoicing with joy in the Spirit of holiness.* [c] B. *proclaiming and preaching.* [d] B. omits *No.* [e] B. omits *But.* [f] *I.e.*, the province of Ephesus. [g] B. omits *for himself.*

himself aloof, that he might not associate with the heathens.

This great and chosen (man), then—as we have found in the books, which are written on paper, in the archives of Nero, the wicked emperor—S. John, then, came and arrived at the city of Ephesus; and he lifted up his eyes and saw, and, lo, a smoke was going up from the midst of the city of Ephesus, for it was a festival of the heathens, and they were sacrificing to the devils. And he stood still and was astonished, saying: "What is this conflagration, which, lo, veils the sun so that it does not shine upon the buildings of the city?" And with terror taking hold on him, he came and reached the southern gate, and lifted up his eyes and saw; and lo, the image of the idol Artemis was standing over the gate, painted by them with paints, with gold laid upon her lips, and a veil of fine linen hanging over her face, and a lamp burning before her. And when S. John looked and saw her, he contemplated her, and sighed, and wept over the city; and he left (the spot), and departed thence to another gate, (ܫܥܪܐ) and saw there[a] the same thing; and[b] he went round and saw thus at all the gates.[c] And at last he came near to the eastern (gate),[d] and said to an old woman, who was standing and worshipping her—he spoke and said to her[e] in the language of the country: "Woman, I see thee, that thou art a woman advanced in years; what[f] is this image that thou art worshipping?"

[a] B adds *also.* [b] B adds *again.* [c] B. *its gates.*
[d] B. *to its eastern (side).* [e] B. omits *he spoke—her.*
[f] ܐ before ܡܢܘ seems to be superfluous.

She then said to him: "Dost thou not know, my son, what thou seest? This is our lady, and her image descended from heaven, and she nourishes all flesh." He then, a youth in his body, but exalted above the whole garland of his brethren, the holy virgin John, broke out into anger with her and said: "Hold thy peace, old woman! for thy mind has become enfeebled by sacrifices of unclean things. Talk not to me of the daughter of Satan." But she stooped down, and filled her fists with dust and gravel, and scattered it in his eyes; and he left (her) and departed thence. And he went a little (way) off, and knelt down, and was praying and supplicating. And he placed his face between his knees from the sixth hour to the ninth, and was weeping, groaning and saying: "Lord God, strong and mighty, longsuffering and abounding in grace, Thou art He who from the first didst show Thy longsuffering, (ܡܕܡ) for a hundred years, on those (who were) called to repentance of the generation of Noah; but they did not repent, until the flood came and swept away that whole generation. And Thou art He who didst send Thy only-(begotten and) dear Son, that the world might have life through Him;[a] and He came and did good deeds like Thee, because He proceeded from Thee. And Thou art He who, when the people of Israel worshipped the calf, didst find out a reason and didst say to Moses,[b] 'Suffer me to destroy this people,' since it did not honour Thee; for Thou didst wish that it should pray to Thee, because Thou

[a] S. John iii. 17. [b] Exodus, ch. xxxii. 10.

takest great pleasure in the life of men. So also Thy dear Son our Lord Jesus the Messiah, when the Jews took Him to slay Him, prayed and said, 'Forgive them, for they know not what they do.'[a] This mercy, then, which is eternally in Thee, is also found in Thy Son, for Ye are one. Turn, Lord! the heart of these erring ones, who, lo, are shouting and crying out before devils. Thou didst come and slay the evil one; let not his head be lifted up[b] in the assembly of this city; let not be heard the sound of the roaring[c] of the falsehood of the devils. Thou didst die once, and didst raise us to life with Thyself. Dash down Satan, for, lo, he has cast down and brought low the image, that was created in Thy likeness, before the legions of his demons. Let the doomed images be brought into contempt, not of this place only, but (ܐܬܪ) of every region through which our preaching runs. Yea, Lord! Thou hast taught us that we should walk in the world humbly and lowlily.[d] Hear the prayer of Thy servant John, and let me enter this city, bearing the sign of Thy Cross; and direct my path to the right hand; and where Thou pleasest, there let be found for me a place in which I can earn my living as a hireling,[e] until, Lord, this city follows (Thee) and confesses Thy[f] name."

And when he had entered by the gate of Ephesus, he looked[g] to the right hand, and saw there a bath, which was built for the washing of the body. And he turned

[a] S. Luke, ch. xxiii. 34. [b] B. *let him not again lift up.* [c] B. *roarings.* [d] S. Matthew, ch. xi. 29. [e] Lit. *a house of wages* or *hire, in which I can hire (myself) out.* [f] B. adds *holy.* [g] Read with B. ܚܙܐ.

aside thither, and lo, (there was) the man who kept the bath, whose name was Secundus. And S. John spake with him, and said to him in the language of the country: "To thee I say, O man! art thou perchance willing that a stranger should work with thee?" And Secundus, the keeper of the bath, said to him: "How much dost thou require of me by the day?" But S. John said to him: "Whatever thou art willing to give, give." And he fixed for him a hundred *shamūnē* by the day, and accepted him (as a servant); and he let him come in to work at his trade with him, and he fetched (ܡܝܬܝ) faggots[a] for those who kindled the bath; and he was with him forty days, receiving his wages day by day.

And Secundus the bath-keeper answered and said to the holy man: "I wish to know what thou dost with thy wages; for, lo, all these days thou hast not bought for thyself either shoe or coat. Tell me, if it be enough; and if not, deposit thy wages in my hands, and I will buy for thee whatsoever thou requirest; for[b] thou art a stranger, and hast no kindred here." But S. John said to Secundus the bath-keeper: "I have a Master, and He has ordered me and the disciples my fellows, that none (of us) should possess gold or silver or brass in a purse, or two coats;[c] and I cannot despise his command, otherwise He would be wroth with me." Secundus says to him: "Who is this master of

[a] "Faggots" or "bundles of firewood" seems to be the meaning of ܡܬܬܝܬܐ (B), but I cannot quote any authority for this signification. Perhaps the word may be corrupt (ܡܬܬܝܬܐ?). [b] B. *for, lo, thou.*
[c] S. Matthew, ch. x. 9, 10; S. Mark, ch. vi. 8, 9.

thine? and what is his name? It is fitting[a] that thou shouldst let me know, lest he come and assail me, and, if he be a hard man, give me up (to the magistrates), and put me to great losses; for it is an odious thing, (ܥܒܝܕܐ) and abominable in the eye of the law,[b] for a man to accept (one as) a servant without his master's consent." And S. John answered and said to Secundus the bath-keeper: "Fear not, Secundus, thou son of free parents! for my Master will not be angry with thee, because He sent me and directed me to thee." Secundus says: "But why didst thou not tell me until to-day that thou wast a slave and hadst a master?" And S. John said to him: "My Master is in Heaven, and all that He wills, He does, on earth and in the seas and in all the deeps; and at His beck everything was made, which is visible and which is invisible; and He established all created things, and made the lights in the firmament of heaven; and then He made man in His image. And when Satan came with his envy, and counselled Eve, and she hearkened to his words and made Adam sin[c] and he transgressed His command,[d] they went forth[e] from Paradise, and became fugitives, and tilled the ground, and multiplied and increased and filled the earth. And Satan went about and plotted, and filled[f] all mankind with the love of idols and (made them) sacrifice to devils, and bow down to the work of their hands, and caused them to forget the

[a] B. adds *for thee.* [b] A. *laws.* [c] B. *and Adam too sinned through his counsel.* [d] B. *the command.* [e] Reading, with B, ܢܦܩܘ.
[f] Reading, with B, ܡܠܝܢ.

Creator, and to reverence those who are not gods. But (ܐܝܟ) the good Lord had patience with them until (the time of) his lover Noah; and He made him a preacher for Him for a hundred years, whilst he was making for himself the ark, that they might see and repent and be turned away from the wickedness of their deeds. And when they despised our Creator, His wrath went up, and He sent the waters of the flood and swept them all away. And after the waters of the flood were restrained, the world was established through Noah, and the generations came in succession, and the world was populated at the beck of the Creator; and the minds of men were inclined to do evil and wickedness, and to turn from the living God; but the mercy of the Creator of men was made manifest, and He had compassion upon all the degradation of this feeble race of ours, and He sent the prophets to proclaim His truth, but they did not choose to hear them, and some they beat and some they stoned. But in this time, which is the last, the one beloved Son, His only-(begotten), who was to Him from the time that He was,—Him He sent, and He entered by the ear of the woman, and dwelt in her nine months, without quitting Him who sent Him; and the heights and depths were full of Him, and were ruled by Him by the will of His Father. And when the nine months were fulfilled, He came forth from the woman, the Word that became flesh, and her virginity remained immaculate for ever. And He grew up in the body among men, and walked among men as (ܐܝܟ) a man, He the Word God, apart from sin.[a]

[a] B. *sins.*

And He grew up to the full age of thirty years, and chose for Himself disciples, and they clave unto Him whilst he sojourned[a] in the desert. And He made wine out of water at Cana[b] at the feast; and bread was wanting, and he satisfied four thousand[c] men, besides women and children, with five loaves of barleymeal, and they ate and left (some) over, and carried and conveyed to their homes as much as they were able. And again, another time, He satisfied thousands in the desert, after He had healed their lame and sick, and opened (the eyes of) the blind, and some of them are abiding until now; and He made the deaf hear, and cleansed the lepers, and raised the daughter of Jairus, the chief of the synagogue, after she was dead, and, lo, she abideth, with her father, in Decapolis, and if thou choosest to go, thou mayest learn (it) from her. And (He delivered from death)[d] the son of the widow of Nain, as they were going to bury him, and Lazarus, after they had laid him in the grave four days. Many such things mayest thou hear, if thou wilt give me thine ear, and believe, and become His servant, Secundus. And (ܗܘ) after thirty-two years, after the thirty-third had commenced, the people of the Jews hated Him and detested His good works, as they had rejected His Father and made for themselves a calf at Horeb. And they delivered Him unto Pilate the hêgemôn, and scourged Him, and stripped Him of His garments, and mocked Him, and spat in His face, and wove

[a] B. *wandered about.* [b] B. adds *of Galilee.* [c] B. *five thousand.*
[d] These words are from B.

a crown of thorns, and placed it on His head, and crucified Him upon the tree, and gave Him vinegar and gall to drink, and smote Him with a spear in His side,[a] and He cried out with a loud voice on the Cross, ('My Father, forgive them').[b] And when the preaching of the prophets was accomplished, the sun[c] was darkened from the sixth to the ninth hour, and there was darkness over the whole earth on the Friday; and the veil of the temple was rent; and the boulders[d] and rocks, which blocked up the entrances of the tombs around Jerusalem, were split, and the dead came forth and entered into the city, crying out aloud;[e] and they came and worshipped Him as He hung on the tree, and many of them are (still) alive. And they took Him down from the tree, and a man full of the truth, Joseph the councillor, wrapped Him in a swathe of linen, (ܫܘܫܦܐ) and laid Him in the tomb; and on the third day He rose from the grave, and we saw Him, and He spake with us, and we ate bread with Him,[f] and we felt Him, and believed and declared (it) true, that He is the Word which became flesh and dwelt among us.[g] And He ascended into Heaven, and is seated at the right hand of His Father, and He has given us power to give life and blessings to every one who believes in His name. And He said to us: 'Go forth,

[a] B. adds *and there ran from it blood and water.* [b] S. Luke, ch. xxiii. 34. These words are from B. [c] B. *And the preaching of the prophets was accomplished, and the sun.* [d] I do not know what the word ܡܓܠܠܐ can signify here, if it be not "rollers" or "boulders." [e] Lit. *with their voices.* [f] B. *He ate bread with us.* [g] S. John, ch. i. 14.

and teach, and baptize them in the name of the Father and the Son and the Spirit of holiness; everyone who believes and is baptized, shall live."[a] And now I beseech thee, Secundus,—for I have proved thee during these days, that thou art not a blasphemer, but art full of good deeds and love of strangers,[b]—receive what I have spoken before thee, and count me not a deceiver, but, if thou wilt, come with me to the country of Galilee, and I will show thee (some) of the dead and the blind and the hunch-backed and the palsied and the lepers, whom He cleansed and healed and raised, for they are alive. But if thou dost not choose to come and (yet) believest, thou art greater than I, who have seen Him and have been with Him, for thou wilt believe in Him that He is God who did these things, and He will convert thee and make thee white and pure from the stench of unclean sacrifices. Yea, my brother! set my mind at ease, and thy dwelling shall be blessed (ܒܪܟ), and thou shalt be recognized before Him in the new world."

And Secundus the bath-keeper was sitting (still), and astonished and wondering at what he was hearing from John; and he began to say to him: "Wonderful is what thou hast spoken unto me and verging on marvel; for even though He be not God and did not descend from Heaven, it is fitting that He should be believed in and should be called God, because He came forth from the womb and did not destroy (His mother's) virginity when

[a] S. Matthew, ch. xxviii. 19; S. Mark, ch. xvi. 16. [b] Or, with B, *and lovest strangers*, for ܪܚܡܢܝ may be = ܪܚܡ ܢܝܢ.

He came forth; and it is a very deplorable thing, if one does not hold it true that He is God, who raised the dead, and He is the Creator, who made wine out of water; and He has power over our frame, and because of this He opened and healed and cleansed. This one, then, is fitting to be called God, and not yon one, to whom, lo, for sixty years, more or less, I have been paying vows and libations, and she has not opened the eye of my son which was blind. But now, my son John, let this secret be kept which we have spoken, and let it not be revealed until the time that its Lord wishes to reveal it, especially as thou art a stranger, lest it be heard regarding thee that thou dost not worship Artemis, and they burn thee. Now, then, I have assented to, and believed,* and hold to be true, all that thou hast said; and do thou be persuaded by me, and take upon thee the management of this bath, and let thine eyes be upon the servants, and do thou have control over (ܡܫܠܛ) the income and over all the outlay." But John said to him: "It becometh me not to eat without working;" and Secundus said to him: "Thy labour is harder than that of him who works." Then the holy (man) yielded to him, and took upon him to receive the incomings of the bath and to give a reckoning from morning to morning.

Secundus, then, was amazed, he and his household, how much the receipts of the bath increased during these days, which were twenty-two days (in number); and he used to get up very early, and go down and speak to

* B. *believed, and assented to.*

the holy (man) and ask him: "How is it possible to make me thy associate?" But John said:[a] "After He has opened thy son's eye,[b] that he may be baptized."

And on the twenty-fifth day, (when) the time of an hour of the day (was past), a procurator's son, whose name was Menelaus, and his father's Tyrannus, came and constrained the holy (man) that the bath should be closed and got ready. But it was not known to the holy (man) that any one was going into the bath with him. And the holy (man) gave orders, and the bath was got ready; and this Menelaus came to bathe, and took with him into the bath a harlot, and was with her in the bath. And when he came out from his bath, John arose and said to him: "Hither come not thou again, because thou hast done a great disgrace (ܚܫܕܐ) to this person of thine,[c] which is created in the image of God, in that thou hast gone in with a harlot, and not been ashamed that thou hast seen her shame (*αἰδοῖα*) and she thine." And Menelaus was enraged with the holy (man) and struck him. And S. John said to him: "If thou comest hither, thou shalt not depart hence."

And after two days, he sent two of his servants to get ready the bath. And when the bath was ready, he came to bathe, and brought the former harlot along with him. But S. John, by the agency of God our Lord, had gone out to look after those who kindled (the bath). And when he came, he asked: "Why is the door of the bath closed?" They say unto him: "Menelaus, the procu-

[a] B. adds *to him.* [b] B. *eyes.* [c] B. omits *of thine.*

rator's son, is within." But when the holy (man) heard that he was within, and that the harlot was with him, he was grieved, and sighed, and was troubled. And he waited till both of them came out; and he did not look at them till they had put on their clothes. And when they were dressed after their bath, he turned and looked at them, and said to the youth: "To thee I say, may Jesus rebuke thee, whom the Jews crucified on the tree, and He died, and rose after three days, and He is God, and He ascended to Heaven, and is at the right hand of His Father; but thou shalt drop down and die on the spot." (ܠܐ) And straightway the Angel of the Lord smote him, and he died on the spot. And he was lying (there), and S. John was sitting beside him; and straightway the harlot went forth with a great outcry, with her hands placed on her head. And when they heard it around the bath, they came and saw with fear that the young man was dead and lying (there), and the holy (man) sitting beside him. And they looked on his face and perceived that it was Menelaus, the procurator's son; and lamentation and wailing ran through that whole street. And it was dinner-time, and his father was seated (at table), and expecting him to come up and dine with him. And they came in and said to him: "Lo, thy only son is dead and lying in the bath."

And Tyrannus arose in haste, and cast ashes on his head, and rent his garments; and he made great haste coming to the bath to his son, and a great multitude with him. And he came, and went in, and saw his son dead and lying (there), and S. John sitting beside him; and they

seized hold on John, and laid fetters on his hands and feet, and thick[a] collars on his neck. But the father of the youth was crying with a great outcry; and he commanded, and they stripped John, that they might see what he had on. And when they had taken off his coat and the worn-out shirt (ܟܪܝܢܐ) which he had on, they found on him a cross, which was suspended to his neck, and it was of wood. And the procurator, the father of the young man, commanded that they should take it away; and when they stretched out their hands to take it away, it had four tongues of fire, and they burned the hands of those who came near it. And the whole multitude cried out: "This man is a wizard; let this man be kept to-day in custody and be examined,[b] (to see) how many companions he has." And the procurator commanded that S. John should be dragged away till he entered the prison house, whilst the youth his son was being buried. But S. John cried out, "The youth is[c] not dead;" and his father gave orders, and they lifted him up and turned him over, and he placed[d] his mouth[e] against his, and he was like a stone without sensation. But the holy (man) said, "He is not dead," solely that they might see that he was already dead. And the holy (man) said unto them: "If he be dead, I will bring him to life." And whilst they were dragging away S. John that he might go to prison, Secundus the bath-keeper was standing by and weeping passionately

[a] B. *heavy.* [b] Read ܐܬܚܙܝܘ? [c] B. *He is.* [d] B. *and his father placed.* [e] Literally, *breath.*

with sobs among the crowd. And S. John was begging of Tyrannus that they might call Secundus the bath-keeper; and the procurator ordered, and they laid hold of Secundus and brought him in (ܠܘܬ) to him.[a] And Secundus was weeping for John's sake, for he imagined that John would be put to death; but the father of the youth thought that he was weeping for the youth. And the holy (man), being bound, answered and said to Secundus: "Fear not, Secundus! and be not grieved; to-day it is the will of the Spirit of holiness to make manifest the truth."

And the crowd was great and agitated. And S. John begged the procurator to order the crowd to be silent; and he ordered and the crowd was quiet. And S. John stood up, and cried with a loud voice and said:[b] "To thee I say, (thou) youth Menelaus, in the name of Jesus the Messiah,[c] (who is) God, whom the Jews crucified and killed in Jerusalem, and He died and was buried and rose after three days, and, lo, is above in Heaven at the right hand of His Father,—rise." And straightway he sprang up and arose; and the whole populace of the city marvelled. And the youth fell on his face before S. John, and saw the collars that were laid on his neck and the cord that bound his hands and feet; and the youth loosened them, and kissed S. John's toes.[d] And the youth drew nigh, and stood on a place that was elevated, and beckoned with his hand, and began to tell from the commence-

[a] B. *and brought Secundus in to S. John.* [b] B. omits *and said.*
[c] B. omits *the Messiah.* [d] B. *kissed the feet of S. John.*

ment, how he had come to the bath, and all that had happened; and he told (ܐܡܪ) with a loud voice before the people, how he had committed fornication with the harlot, and how the holy (man) had bidden him not to come (again). And they began to cry out, "What did he do to thee that thou didst die?" He says to them: "Thus he said to me: 'May the Lord Jesus rebuke thee, whom the Jews crucified in Jerusalem, and He died and was buried, and rose after three days, and ascended to Heaven, and sat down at the right hand of His Father;' and straightway the angel smote me and I fell down. And he took out and carried away my soul, and brought me nigh, and I saw the glory (of God) and a dreadful sight, which one of mankind is not able to narrate, such as I have seen; yet a little out of much, if this (man) who is standing before you bids me, will I tell."

And straightway the father of the youth fell upon his face before John, and said to him: "I beg of thee, sir, permit the youth to speak, and be not angry with him." And the holy (man) made a sign to the youth to speak; and the youth answered and said: "I saw the chariot of the cherubim, (and) seraphim without number, who had wings, and they were covering their faces that they might not look upon the Creator, and were crying, 'Holy, holy, holy (is) the Lord Almighty, of whose praises Heaven and earth are full.' And I saw twelve men in one band, and in another seventy-two, and I counted them; and they were standing with their heads uplifted to heaven. And a right hand was stretched out from between the cherubim, like fire, and it commanded

them in a low and gentle voice: 'Go forth, teach, (ܠܡܠܦ) and baptize in the name of the Father and the Son and the Spirit of holiness; every one who believes and is baptized, shall live.'[a] And I trembled; and being afraid, I drew near to the great troop of seventy-two, and was also[b] entreating them to tell me, who this is; and they answered and said to me: 'This is the Son of God, whom the Jews crucified in Jerusalem; all this, my son, whatever thou seest, is dependent upon and subsists by His nod,[c] and He upholds all the arrangements of the upper world, and by His power subsist all the creatures of the lower worlds; because He is the Power and the Wisdom of the Father, and He sent Him to deliver all those who cleave unto and take refuge with Him; and He draws and brings unto His Father all who believe in Him; and He it is who acknowledged, whilst walking on the earth, 'I am the living bread,[d] who am come down from Heaven, and every one who eats of my body, shall live."[e] And when I had observed His true aspect, I looked upon the band of twelve, and saw this man there, who, lo, is standing before you, clad in glorious white robes,[f] and standing at the head of the band of twelve, beside an old man; and the eyes of those eleven were looking upon him lovingly, as if he were offering some petition on their behalf, but his eyes were raised aloft, and he was weeping. And the old man drew near (ܩܪܒ) and asked him, 'My son, why weepest thou

[a] S. Matthew, ch. xxviii. 19; S. Mark, ch. xvi. 16. [b] B. omits *also*. [c] I. e., will. [d] B. *the bread of life*. [e] S. John, ch. vi. 51. [f] B. *clad in a splendid robe*.

and prayest thus?' And I had learned, when I asked the band of seventy, that Simon was the name of the old man. And S. John complied with the wish of Simon and said to him: 'Because of the error of the city[a] of Ephesus I am weeping, for lo, it is bound down, and its children, and worships the devils who dwell in the doomed images.' And I saw a gentle voice, which made a sign to him with the finger, (saying:) 'Go; all that thou hast prayed before me, shall happen.' And whilst trembling, I noticed him, that it was this man against whom I rose up to kill him in the bath, because he hindered me from fornication. And whilst I was marvelling at these many evidences, my soul heard his voice and came and lived; and lo, I stand before you. And now therefore, lo, I beseech him to let me draw nigh to the living sign, and to make me his disciple. And ye who[b] have seen this wonder, do ye turn from error, and despise the images, and let us become disciples of His, and let us save our souls alive, and not destroy them with our own hands; and when He has consecrated us, then let us confess and worship Him, believing in the Father and the Son and the Spirit of holiness, now, and at all times, and for ever and ever, Amen." (ܐܡܝܢ)

And a great multitude had come and was assembled there; and they went forth[c] unto them outside of the bath, the father of the youth holding (the hand of) the holy (man). And the youth was coming, with his hands

[a] B. omits *of the city.* [b] B. adds *lo.* [c] Reading ܡܢܦܩܝܢ ܠܗܘܢ.

lifted up to Heaven. And they came and arrived at the great square in the midst of the city, and the whole city was assembled; and it was the ninth hour. And the whole city was agitated, men and women and children. And the priests, when they saw the sign that had taken place, and the youth standing up and become a preacher of the Gospel, said: "This is one of the race of our lady Artemis." But S. John was crying out: "I am a man subject to passions, and the Lord Jesus hath chosen me, the Son of God, who came down from Heaven, and entered by the ear of the Virgin, and dwelt in her womb nine months, and came forth from her without destroying her virginity, and lived in the world as a man, apart from sin, whilst He was God like His Father; and the Jews took Him, and crucified Him upon the tree in Jerusalem; and He died, and was buried, and rose after three days, and ascended to Heaven, and is seated at the right hand of His Father."

And when the procurator, the father of the youth, heard these things, he fell down on his face before the feet of the holy (man), and all the chief men of the city, from the ninth to the eleventh hour. And they were astonished, men and women, at these things; and the half (ܚܨܐ) of the crowd were crying out: "Verily, great is this mystery, and Jesus ought to be worshipped, for He is God." Others were saying, "Artemis ought to be worshipped." These, then, who were held worthy to believe, with their daughters and sons,[a] were about

[a] B. *with their sons and with their daughters.*

36,706 souls, on that afternoon, who were numbered in the evening and their number was given to the procurator. And when there was a great crush and tumult, and the day was on the wane, John encouraged the procurator to stand up, saying to him: "Arise, thou pleasant tree, that yields early fruit, whose smell is sweet and its odour diffused by the Gospel. Arise, my brother! and bid thy nobles arise with thee. Arise, and thy head shall be lifted up, and not sink again. Do not worship me, who am a slave, made and created; but worship and praise Him, who formed us and created us." And all the nobles lifted up their heads, kneeling upon their knees, and looked on the holy (man), and saw his face like light; and they bowed down their faces to the ground, being afraid, for they thought that at that time their lives would perish from among the sons of men. And being afraid, they lifted up their voices, crying out: "Verily, great is (ܗܢܐ) this God, who is newly preached[a] in this our city; and these are (things) made and are not gods; and we are the servants of This (One), and will not again be perverted so as to bow down our head before idols, which have not profited us and will not profit us. We beg of thee, thou who art His servant, bring us near before Him, and let us know His ways, and make us look on His paths, for the good servant, who loves his master, knows to work his pleasure, and his master too hears him."

And the holy (man), when he heard these things, was

[a] B. adds *to us.*

rejoicing in the Spirit of holiness. And he stretched out his hands to them, and made them rise, and said to them: "Peace be unto you, little flock, for[a] your Father[b] has willed to give unto you the kingdom which is reserved for His friends. Arise, new congregation, which has assembled to-day to hear the Gospel of Jesus, the Son of God. I beg of you, my brethren, salute one another with a holy kiss, because the time is short, and the sun has finished his course, which he was commanded by This (One), whom I preach unto you, to run; and especially too, because there are here persons, who have not yet tasted bread or water." But they were crying with a loud voice: "Sweeter far (لـ) are Thy words to the roof of my palate than honey to the mouth;[c] for[d] verily we are hungry and thirsty, and we receive nourishment from thy pleasant word." But S. John besought the procurator that the crowd should be dismissed, praying in his heart with sighs and saying: "Lord Jesus, grant concord to our congregation; and let Satan be driven out, that he may not cast discord or sedition into this city, and people die (thereby)."

And the procurator arose and beckoned with his hand that they should be quiet. And when they were still, he began to speak with them, and answered and said: "My brethren and children and friends, if it be pleasing unto you, let us depart at this time from one another; and to-morrow morning I wish that you should assemble

[a] B. adds *our Lord.*
[b] B. adds *who is in Heaven,*
[c] Psalm cxix. 103.
[d] B. omits *for.*

at the theatre; and whatever is the will of the Spirit,[a] which we have heard from the mouth of this man, we will do. For this is fitting for us, that all night each man in his house should offer up prayer and entreaty before our Lord, who is in Heaven and brings us nigh unto His Father, on account[b] of our sins, because we have let our feet go astray from His way. If He willeth to mingle us with the bands of those that praise Him, (it is well); and if not, he will (yet) deliver us from the fire that is laid up for the worshippers of idols."

And when the clerk[c] had finished this proclamation, the whole multitude cried out with a loud voice (ܩܠܐ): "Peace be unto thee, thou wise ruler! peace be unto thee, thou wise chief![d] Peace be unto thee, thou goat, that hast entered (into the fold) and become a lamb! Thou hast shown to-day thy love to us; to-day thou hast become a true chief unto us, and hast given us counsel that we might live and not die."

And when they had finished their outcry, after the nobles had quieted them, the multitude dispersed, and began to go away rejoicing. And the priests of Artemis assembled, and blew horns and lighted lamps; and the

[a] B. adds *of holiness.* [b] Delete ܐ before ܚܛܝܐ? [c] The ܡܫܬܡܥܢܐ is evidently a different person from the ܩܪܝܢܐ, viz. the reader of his proclamation, the notary or clerk of the court. See Perles, Etymologische Studien, p. 133, and compare Du Cange, Gl: mediæ et infimæ Latinitatis, ed. Henschel, t. ii., p. 477, *Commentariensis*, and Stephanus, Thesaurus Linguæ Græcæ, ed. Hase et Dindorf, Κομενταρήσιος. [d] This clause is wanting in B.

gates of the temple were opened; and all the people of Ephesus ran to the temple, as was their custom. And the procurator was enraged, and wished, he and the nobles,[a] to send and massacre the priests, because they had made an assembly without their order. But S. John threw himself upon his face and besought them, (saying): "Whosoever keeps my word and loves our Lord Jesus, let him not go and injure them there, because they too, through your prayers, shall draw nigh unto the mystery of life, and become brethren of ours." And then they obeyed the holy (man).

And some of the nobles, whose names were Antoninus, Marcellus, Epiphanius, and Fortunatus, gave orders, and their slaves ran (ܪܗܛܘ) and brought a hundred and fifty lamps of papyrus to give light, and said by way of petition to the procurator: "It beseems us not to go away this whole night, lest the city be set on fire by the hands of the worshippers of idols, and they be saying, 'Because they forsook the fear of Artemis, fire has fallen in their houses,' and they blame Artemis, whilst she (really) can do nothing; and especially, that there may be no murders."

And when the multitude heard these things, they took S. John upon their shoulders, and ran; and from their joy they did not know what they were crying out. And the foremost ran (and) opened the doors of the theatre; and the procurator and his nobles went in with great pomp. And they ran to spread (carpets) and arrange

[a] B. *and his nobles.*

(a seat) for him, according to custom. And the procurator said: "It is not fitting for me any longer to sit upon the throne; take (it) away from here." And the whole multitude came into the theatre and there was a great tumult. And the sun was set about two hours. And some of the councillors of the procurator besought of him that a thousand men might go out, and perambulate the city, and keep watch till dawn, that no harm might happen, since S. John had begged that no one should be killed; "and if they catch any man, let them say to him:[a] 'There are two watches in the city, one (ܐܠܗ) made by Satan in the temple of Artemis, and one made by our Lord Jesus in the theatre; to whichsoever thou choosest to go, go.'" And when the multitude heard these things, they were glad, and stretched out their hands to Heaven, saying: "Glory to Thee, Creator of Heaven and earth, and of night and day." And the procurator commanded, beckoning to them with his hand, that they should be quiet, and said to them: "Let not our assembly become uproarious and tumultuous, but let us be still, and hear the word of life, and see by what we live." And he commanded, and they brought S. John to the highest row (of seats), and the nobles sat beneath his feet. And the procurator was standing, and did not wish to sit down, saying: "I beg of you that I may stand, that, if there be a man who is weak in his body, I may go over and awaken him, that he slumber not." And he could hardly be persuaded to

[a] Here a leaf is wanting in A.

sit down. And when he had sat down, there was a great silence.

And when they were quiet, S. John sprang up, and stood, and beckoned to them with his hand to keep silence; and brought out the cross that was on his neck, and looked upon it, and laid it on his eyes, and kissed it. And after he had wept, he stretched out his right hand, and signed with it the whole assembly, and placed it on the highest row (of seats), which was the most eastern of all, and had lamps placed before it. And they cried with a loud voice and said: "Thou servant of Jesus, declare unto us, what this is that thou hast done unto us." And the holy (man) beckoned unto them, and they were silent; and he began to speak and said: "Beloved children, whom the Gospel hath won, this is the Cross of the Son of God, who was eternally with His Father, (ܐܠܗ) and He made these heavens and these stars that are arrayed in them, and on Him depend all His creatures. And I have made this Cross a bulwark for you, that Satan may not come, and assemble his demons, and make sleep enter into you or heedlessness of mind." And they cried out: "To us this night is day, for now life is come nigh unto us." And they quieted one another. And when they were quiet, all the people ran; and when they had run, they turned their backs to the west, and fell down on their faces before the cross * to the east, and were weeping and saying: "We worship Thee, Son of God, who wast suspended on the tree." And the procurator was lying prostrate before the cross;

* Here the text of A. recommences.

and he went (and) stood in front, and said: "We worship Thee, Father and Son and Spirit of Holiness, for ever, Amen." And they all answered, "Amen."

And they were saying to John: "By our Lord Jesus (we conjure thee), inform us how the Son of God came, and let us know, if we are drawing nigh unto Him, and if He will forgive us all the sacrifices and libations with which we have polluted ourselves." And the holy (man) stood up on the highest row (of seats), and began to speak with them, being full of the Spirit of holiness, and he made known unto them all the ordering of creation, and that the Son of God was with the Father from the beginning, and was not parted nor far away from Him, and that without Him nothing came into being (لا) (of) all that is in heaven and in earth, (of) all things visible and invisible. And being full of the Spirit of holiness, he was narrating before them from the Torah and the Prophets, and how God had compassion upon the body of the human race, which was taken in sin, and sent His only Son, and He came, and entered by the ear of the Virgin Mary, and dwelt in her womb nine months, and from her was clothed with the body,[a] whilst the height and depth were full of Him, and there was no place in which He was not; and whilst forming children in the wombs (of their mothers), He was with His Father; and when the nine months were fulfilled, He came forth from the womb of the woman, whilst she remained a virgin, and her virginity was not destroyed but remains

[a] B. *and became flesh.*

for ever; and He grew up as a man, He the Great One, who became small because He willed (it so); and when thirty years were fulfilled, He came to the Jordan for baptism, and was baptized by John, the son of Zacharias, who was His servant; and when this Jesus was baptized and multitudes surrounded Him, the Heavens were rent, and His Father cried out over Him, and pointed Him out with the finger, (saying:) 'This is my beloved Son, in whom I take pleasure; hear ye Him.'[a] And straightway He came up out of the water, and multitudes (were) around Him; and He, the Hidden One, who came into the world,[b] began to perform those miracles, which He used to do secretly, so as to do them openly; for He was invited (ܐܙܠ) to a wedding-feast, and the wine ran short, and the bridegroom had none; and he commanded the groomsmen and the attendants to draw water and pour it into large jars, which were there. And when the attendants had filled out the water, He made a sign and looked upon the water, and it was blessed and transformed and became pleasant and sweet wine. And they all drank and were pleased; and I drank of it. And when He was teaching in the desert, and the day inclined to its close, after the sick had been healed, and the lepers cleansed, and the lamed walked, and (the eyes of) the blind were opened, those who had been healed were hungry; and the time was short, and there was no bread but three cakes of barleymeal. And

[a] S. Matthew, ch. iii. 17 (ch. xvii. 5). [b] B. *was revealed unto the world.*

He commanded the multitude to sit down; and He gave orders, and they brought to Him these cakes; and He looked up to heaven, and blessed, and brake, and gave to them, and they ate, and left (some) over, and were satisfied. And those who ate and were satisfied, and carried (some) away,[a] and went to their homes, were four thousand[b] (men), besides women and children. And He sent us away, that we might go into a ship and sail on the sea, and He stayed behind on the dry land. And when the sun had set and it was dark, the sea arose against us, and we were tossed about all night. And in the fourth watch of the night, this Jesus,[c] whom I preach unto you, came unto us walking on the sea, and we were afraid; and when (ܐܝܟ) one of the disciples, my companions, saw (this), he said to Him: 'Lord, if it be Thou, command me to come unto Thee upon the water.' And Jesus said unto him, 'Come.'[d] And he walked and came[e] unto Him. And our Lord Jesus came and entered into the ship, and there was a great calm. And these multitudes were astonished and said: 'Who is this, pray, that He commands the winds and the sea and they obey Him?'[f] And when Jesus came to the land of the Gadarenes, they brought unto Him all those who were grievously afflicted with various[g] diseases, and madmen, and paralytics, and lunatics, and the lame; and He healed them all. And now,

[a] Or perhaps, *and departed*, ܐܙܠ = ظَعَنَ. [b] B. *five thousand.* [c] B. *our Lord Jesus.* [d] S. Matthew, ch. xiv. 28, 29. [e] B. *went.* [f] S. Matthew, ch. viii. 27. [g] B. *severe.*

my brethren, there cannot be numbered or counted the cures and the miracles which this Jesus did, who is the Son of God. For just as He was seen bodily in this world, He was doing these works also when He was concealed in His Father eternally. He appeared in the flesh from the Virgin, and wrought these signs openly, that by them He might convict Satan, the father of falsehood, and condemn him, and show the whole race of mankind, that every one who is drawn and comes unto Him, He brings him near unto the Father who sent Him, and He does works like these. For He and His Father are one; and because the Father loved the world, He gave Him to the Cross, and He died for us and gave us life, and we live with Him,[a] and every one who believes in Him, abides in Him. And as to what ye have asked of me and said unto me, 'if our iniquity will be forgiven us (מן), and our sacrifices and our libations, and our impurity and our uncleanness, if we draw nigh unto Him,'—lo, I say unto you, if ye believe in Jesus, and resolve in your minds that ye will not again be mixed up with libations and the impurity of idols, and no man of you change (his mind), and ye do not worship the work of men's hands, but believe in the Father and in the Son and in the Spirit of holiness, I will do what He said unto us and commanded us, when He was ascending to Heaven to His Father; and I will cry unto Him, and He will blot out your sins, and forgive your faults, and make white your stains; and I will anoint and soften

[a] S. John, ch. iii. 16.

with oil your knees, which you have bent, and the evil one, our enemy, has lacerated them, making them bend before his idols, which have been made by him a dwelling place for his devils; and I will sign for you[a] with His Cross, which is the sign of life, the head which He has bowed down to the ground, and (which) is glad, that it is bowed down, because it is created in the likeness of Him who created it; and I will place a seal upon your foreheads,[b] that when he sees that ye are the asylum of this Lord, he may flee and say: 'These were my kids, and were joined unto me that they might become big he-goats, and might butt with their horns all armies; but now the Son of the Father, who bowed Himself down and became flesh (ܒܣܪܐ) from the Virgin, has taken them and made white their colour, which was (the colour of) the darkness in which I am shut up; and He has made them new lambs, and lo, they dwell with Him.' And this mouth of yours, which was fed fat at the table of bitter herbs,—and lo, the deceiver is proud, because he thinks that he has made you food for the serpent,—I will open it, and place in it the living bread,[c] which is the body of God, and gives life to every one who believes in Him; and I will make you swallow the blood of the Son of God, which was rent[d] on Golgotha with the spear, of this Jesus, whom, lo, I preach unto you, who, even when ye are dead, is buried with you, and His body and His blood remain in your flesh, and He will raise you up

[a] B. omits *for you.* [b] Literally, *upon (what is) between your eyes.*
[c] B. *the bread of life.* [d] The writer thought of *the side* of our Lord rather than of the blood that issued from it.

and ye shall arise. Through this body ye shall come without corruption, and not to the fire or the torment, and ye shall not see the worm that dies not, because ye have believed in the name of the Only(-begotten), that He is the Son of God, and in truth He is the Life-giver of the world."

And after these things, the whole assembly in the theatre cried out and said: "We beg of Thee, servant of the living God, do what thou pleasest, and let us participate in the living Mystery, that we may live and not die; and this in haste."

And the holy (man) commanded the procurator that he should have a place (made) in one of the corners of the theatre; (ܡܩܡ) and the stone-cutters came, and set to work in that very hour, and made (a place) like a cistern, and turned the water-pipe, which went into the theatre, into the cistern, and the water came and the cistern was filled. And it was spacious on every side, twelve cubits in length and twelve cubits in breadth, and it was two and a half cubits deep.

And the holy (man) besought the procurator to command and let fine, scented oil come, seventy pints. And he commanded, and it came, and a vat was filled with it. And the holy (man) drew nigh, and kneeled down, and looked up to heaven, and cried out in the midst of the theatre: "Holy is the Father and the Son and the Spirit of holiness for ever, Amen." And the whole assembly answered,[a] "Amen." Then John made the sign of the

[a] B. *cried out.*

Cross over the oil, and said with a loud voice: "Glory be to the Father and to the Son and to the Spirit of holiness for ever, Amen." And again the third time he said: "Holy is the Father and the Son and the Spirit of holiness, Amen." And straightway fire blazed forth over the oil, and the oil did not take fire, for two angels had their wings spread over the oil and were crying, "Holy, holy, holy, Lord Almighty."

And the people, when they saw these things, were afraid with a great fear, and fell on their faces, and were worshipping to the east. And when the oil was consecrated, then the holy (man) drew near to the water, and signed it, (ܡܨܠܐ) and said: "In the name of the Father and of the Son and of the Spirit of holiness, for ever, Amen." And the whole people cried, "Amen." And straightway these two angels came and hovered over the water, and were crying, "Holy, holy, holy, Father and Son and Spirit of holiness," after him.[a] And S. John cried after them, "Amen."

And John answered and said to the whole assembly: "Arise in the power of God!" And they all arose with fear, and their hands were stretched out to Heaven, and they were crying out, saying: "Great is this mystery! We believe in the Father and in the Son and in the Spirit of holiness." And it was about the eighth hour of the night. Then the procurator drew near, and fell on his face before John, and said to him: "What is it

[a] ܒܐܬܪܗ ܕܡܪܝ = في أثره? But I suspect that the words are corrupt.

necessary for us to do?" And S. John said to him: "Strip off thy garments from thee." And when he had stripped, the holy (man) drew nigh, and took oil in his hand, and made him a cross on his forehead,* and anointed his whole body, and brought him nigh to the cistern, and said to him: "Descend, my brother! who art become a new firstling, which enters in at the head of the flock into the fold of the owner of the sheep. Descend, my brother! for the lambs are looking at thee, and running that they may go down, and become white, and get a new fair fleece, instead of that which is rent by ravening wolves." (ܚܘܪ). The procurator says: "What must I say, and then descend?" John says to him: "According as thou hast seen, and found true, and believed." And the crowd was silent, as if there was not a man there, that they might see what the procurator and John would say. And the procurator stretched out his hands to Heaven, and cried out, weeping and saying: "I believe in the Father and in the Son and in the Spirit of holiness;" and he leapt down into the font. Then the holy man drew near, and placed his hand on the head of the procurator, and dipped him once, crying out, "In the name of the Father;" and the second time, "In the name of the Son;" and the third time, "In the name of the Spirit of holiness." And when he had come up out of the water, then he clothed him in white garments, and gave him the (kiss of) peace, and said to him: "Peace be unto thee, thou new bridegroom, who

* Literally, *on (the space) between his eyes.* B. merely *between his eyes.*

hadst grown old and effete in sin, and, lo, to-day art become a youth, and thy name has been written in Heaven."

Then the whole multitude was agitated, and hastened eagerly (to try) which should run down into the font. And all the chiefs were standing around the font; and they signed to the crowd with their hands to be silent. And the whole crowd were crying out, saying with simplicity: "Brethren and fathers, let us run and anoint ourselves with this holy oil, and bathe in this water, and become white, lest perchance either the water become exhausted, or the oil (ܡܫܚܐ) run short."

Then the holy (man) cried out to them and said: "Be quiet, blessed flock, for your Father, who is in Heaven, has willed to give unto you His kingdom, because ye have believed in His beloved Son." They then straightway were quiet. Then the holy (man) drew near and said to the procurator: "Come, sit down on the fair upper row (of seats); for to-day it is fitting that thou shouldst be honoured, for there is joy in Heaven on thy account." And they spread cushions for him and he sat down.

Then he made a sign unto them with his hand to be silent. And when they were silent, then he began to speak with them, saying:[a] "Verily to-day life has come nigh unto us. Now then, if this holy (man) gives me leave, I will speak." Then the whole crowd cried out to John and said: "In the name of Jesus, bid him speak." And John said to him: "Speak, my lord, whatever thou pleasest."

[a] *Saying* is from B.

Then the procurator said: "Hearken, my brethren! When I was (first) dipped, I opened my eyes and saw, not that I was going down, but that I was going up to Heaven. And the second time, I looked and opened my eyes, and saw a right hand holding a reed and writing. And the third time, I heard a voice saying: 'The sinner, the sheep which was lost, is found; let him come in.'"[a]

And S. John straightway clasped his hands tightly behind him, and threw himself on his face before the cross, and cried out: (ܐܡܝܢ) "Glory be unto Thee, Maker of all creatures, who hast sent Thy beloved Son, and He walked upon earth, and gave us power to go forth (and) preach His gospel in the world, and turn the erring to repentance." Then he spoke to the nobles, and they took off their garments, and he drew nigh (and) anointed them, and baptized them[b] in the name of the Father and of the Son and of the Spirit of holiness. And when they were baptized, then he baptized the whole crowd, from the eighth hour (of the night) until the sun rose. And a great multitude assembled and came; and when it was morning, they ran and brought their children, and the holy (man) was giving them baptism till the fifth hour. And those who received baptism were 39,205 souls. Then the whole multitude departed for that day.

And the procurator took the holy (man) to his house, and they were rejoicing and glad; and he was in his

[a] B. *Let the sinner, the sheep which was lost, come in.* [b] B. omits the words *and baptized them.*

house three days. But on the third day the holy (man) begged that they[a] would let him go (and) dwell in one of the mountains. And he sent and assembled all his free men, and they were beseeching John to remain in the palace; but he was unwilling to be persuaded, for he said: "I must wander about through all Asia, and also in the country of Phrygia." And when he saw that they were distressed and were weeping, he said to them: "If (אם) it were the will of the Spirit of holiness that I should go, ye should not be distressed; but now I will remain and abide with you. Let us go out then, and go about through the whole city, and I will look where it is fitting for me to dwell, for the Apostles my fellows are coming unto me." And these words seemed good unto them; and the procurator took his seat with pomp, and all his nobles were going before him. And whilst they were going round, the holy (man) said: "I beseech you, my brethren, to show me the temple of these erring ones." And the procurator came with his retinue to the temple of Artemis, and they were wishing to slay the priests and to burn her temple with fire. But John was beseeching (them) that no man should be slain, saying: "These will come and turn to the knowledge of the truth; let us not destroy them with the sword." And when the holy (man) came and saw them and the temple of folly, there was there a place which was elevated; and he saw that place, and said: "I wish to dwell here." And the procurator and the nobles commanded (them) to

[a] B. *that he.*

make a palace for him there. But he said: "No, by the Lord Jesus; if ye build anything, I will not dwell in it; and I wish for nothing but a hut alone." And straightway they brought (materials)[a] and made for him a hut,[b] which was above the temple, (ܡܕܝܢܬܐ) and he was sitting under it. And when he had sat there a long time, there were assembling unto him all those who believed in Jesus the Messiah our Lord, and were being baptized; and he was communicating unto them the body and blood of Jesus.[c] And there was a hut above the temple of Artemis; and the holy (man) was sitting and beholding the uncleanness which took place there.

And after three months and ten days, the priests were assembled, and went round (and) informed the congregation of the heathens, (saying): "We must celebrate a festival to our goddess; but let every man prepare whatever he can, both oxen and sheep, and let us sacrifice (them), and see why our goddess is angry with us." Then the heathens were assembled, and prepared and made a feast, and sacrificed unclean sacrifices. And when they were assembled, John was standing above in the hut and looking at everything that took place. And kneeling before her, they said to the priests: "Ask her for what reason, and learn of her why she has neglected and is angry with us men." And there was dissension in the city. Then came Legion,—the sister of her who fell into the sea, she and the swine,—and spoke in the

[a] B. *they sat down.* [b] B. adds *in a tower.* [c] B. of *our Lord Jesus.*

doomed image; and the priests listened and were hearing from the mouth of the image the sound of a humming like that of bees; (ܐܬܪ) and they made the heathens keep silence, and drew near, and laid their ear on the mouth of the image, and the devils gave forth a voice and said: "That hut will destroy this temple; fight not with him.[a] For as said that master of ours, he fought with the Master of this (man), and the Master of this (man) overcame him. See then and be ye also afraid of him. And we are afraid lest his Master come to the help of this (man), and be enraged, and cast us into the deep, and our master be deprived of two Legions. We then, lo, are fighting that we may not be conquered; and if he conquers us, we shall be reckoned as if his Master had conquered our master." And the priests were trembling (with fear), and answered and said: "We ask of you, my lords, who is this man's Master?" The devils say: "He is the Son of God, who came down from Heaven; and our master did not perceive when He came down. And He became man, and died on the Cross; and our master imagined that he was a mere (man). And He rose on the third day from the grave, and, lo, He is in Heaven, and is assailing us." And the priests, when they heard these things, were amazed and astonished. And the multitudes say unto them: "Why are ye amazed?" And the priests answered and say: "Artemis has said that this hut will destroy this temple, and all who are initiated into her mysteries are afraid

[a] B. *with it.*

(ܕ) of this; and accordingly they are beseeching us to be afraid of this man, who dwells in this hut, who, if he will and command, will destroy us in the abyss."

And the multitudes were straightway crying out: "We renounce this Artemis, in whom there is no use; for if of this (man), who is a slave or a disciple, the strength is so great, (that of) his teacher or his master (must be) as much again." And they were beating their faces and saying: "Alas, what has befallen us? for our possessions have been consumed in libations, and we have gained loss for our souls." And the priests said: "Ye are men of sense; whatever is good in your eyes, do; but we will worship and honour Him who is able to make alive and to destroy." And they ran down from the altar, and with speed went up to the holy (man), and cast themselves upon their faces before the holy (man). And the whole crowd cast cords about the image of Artemis, and pulled it down, and dragged it along, whilst bands were crying out before it and behind it: "Thou destroyer of our lives, arise, deliver thyself! Not from heaven didst thou descend; artisans made thee in a furnace."

And S. John saw that the priests were lying on their faces, but he spoke not with them, nor they with him; and he kneeled down among them, and made them look to the east, and was praying and entreating. And whilst the crowd were crying out and dragging along (ܗܘ) the image of Artemis, the multitude, who had before received baptism within the theatre, were applauding them in stoles and robes, and were saying:

"Come in peace, our brethren and children; let us all have one spirit. Come in peace, O congregation that was estranged from its Master, and lo, to-day has repented and been united with the number (of the chosen). Come in peace, O flock, that was led captive by Satan, and which its Master has brought back that the ravening wolves might not rend it."

And when the procurator heard the tumult and great outcry of the whole city, he was afraid, and arose (and) came from his palace, and went up to S. John, and found him kneeling. And the procurator made a sign with his hand that they should desist from (their) outcry. And he commanded and strong men arose to restrain the crowd from going up[a] to John. Then the procurator said to S. John: "Arise, my lord, and sign this new congregation; for if not, their lives will perish for crying out. For lo, I see aged men whose garments are wet with tears and sweat." Then the holy (man) lifted up his head from prayer, and said to the procurator: "I was interceding for them before our Lord Jesus the Messiah, that He would bring them in and bring them nigh before His Father, and pray on their behalf; for He is the door, and through Him a man goes in, and finds pasturage; and without Him, a man is not able to draw nigh unto the Father; (ܕ) and He gave the law from mount Sinai."

Then the holy (man) arose and looked on them from above, and signed them with the sign of the Cross; and

[a] Reading with B. ܠܘܬ ܢܝܚܐ.

they all fell upon their faces before him, crying out with grief and sobbing: "We have sinned and done wrong and committed evil, and we knew it not until to-day. Have mercy on us, Lord! Lord of Heaven and earth! for henceforth we abjure all idols."

Then the holy (man) cried unto them from above: "Arise in the might of our God![a] Arise in the name of our Lord Jesus the Messiah, His beloved Son!" And straightway they arose, and were lifting up their hands to Heaven and crying out: "Glory unto Thee, God, the Maker of Heaven and of earth! Our Lord hath appeared unto us; and we know that Thou art the true God,[b] and that by Thee this youth was sent to the city of Ephesus." And a cloud was overshadowing the city; and straightway there was a low thundering. And the whole crowd fell upon their faces for fear and say: "We praise Thee, Thou hidden God, who art invisible, and lo, hast been revealed unto us because we sought Thee. We confess Thee,[c] and there is no other God[d] but Thee."

Then S. John spake with them, and was expounding (ܡܦܫܩ) unto them from the Law and from[e] the prophets, and was teaching them concerning our Lord Jesus,[f] proving and showing unto them concerning our Lord Jesus, that He is the Son of God. And they, after they had received the faith,[g] were beseeching that they might receive the sign of baptism, crying out and glorifying God. And the procurator besought the holy (man), say-

[a] B. *of God.* [b] B. *the God of truth.* [c] B. *we praise Thee.*
[d] B. adds *for us.* [e] B. adds *all.* [f] B. adds *the Messiah.*
[g] B. *And those who had received baptism.*

ing: "If thou pleasest, my lord, let criers go forth in the city and proclaim, 'Whosoever believes in the Son of God, let him come (and) bathe, and be cleansed of pollution'; and as for us, let us go to the place where the font is, and every one who comes, give him the sign, and let him live and not perish." S. John said to the procurator: "Well hast thou spoken, my lord; thus will we do, according to thy command." And straightway both of them arose, and the procurator made a sign with his hand that they should be quiet. And when they were quiet, he said to them: "To you we speak,[a] ye new children, whom the Gospel of God hath won. To-day, we being all assembled without tumult, go to the theatre, and there ye shall receive the sign of life." They then, being assembled, drew up bands in order, whilst they were crying out and saying to the procurator: "How must we chant and sing?" The procurator says unto them: "Thus say and sing, until ye enter in, 'Glory to the Father and to the Son and to the Spirit of holiness! [ܡܪܝ] Lord have mercy upon us.'"[b] And the sound of their outcry was going outside of the city more than five miles.

And they came and entered into the theatre. Then came the procurator and John, and entered into the theatre. Then the holy (man) answered and made a sign with his hand that the crowd should be quiet. And when they were quiet, the holy (man) stood up on the steps and

[a] ܠܟܘܢ has been accidentally omitted in A. [b] B. adds: *and the first three bands were crying thus, and the last nine were responding, "Lord have mercy upon us."*

said: "Arise in prayer." And they looked to the east, and fell on their faces, and were saying: "Lord, have pity upon us." Then the priests, when the whole people were lying on their faces,[a] came (and) entered last of all, and were walking barefooted and girded with sackcloth, with dust cast on their heads and their faces covered with soot, and were lamenting and crying out: "Thou God, who dwellest in Heaven, have pity upon us; we have sinned before Thee, and have caused many souls without number to sin; it is not hard for Thee to forgive us, if Thou wilt."

And when they had said these things, John arose from his prayer and said: "Arise in the might of God." And when they had arisen, he concluded the prayer, and they all answered "Amen." And he turned, and looked upon the seven priests, who were standing in vile attire, with their heads inclined to the east and their hands raised to Heaven, (ܫܡܝܐ) and tears without end were running from their eyes and dripping down upon their blackened cheeks. And when the holy (man) saw (them), he was grieved and wept, and the procurator with him; and the whole crowd was weeping. And the holy (man) kneeled down, and prayed, and said: "Merciful God, the Father and Sender of our Lord Jesus the Messiah, Thou, Lord, hast said, 'If the sinner turns from his sin and does righteousness before me, through that righteousness, which he hath done, he shall live.'[b] I ask of thee, Lord,

[a] Reading with B. ܟܕ ܡܛܘ ܒܬܪܝܗ.

[b] Ezekiel, ch. xxxiii. 14—16.

have pity upon the work of thy hands, and be not disgusted with it. Let these be received, who were perishing like sheep which have no shepherd, and let them praise Thy great and terrible name and Thy dear Son our Lord Jesus the Messiah, for to Thee and to Him and to Thy holy Spirit is glory and honour for ever, Amen." And the whole congregation answered "Amen."

Then he arose and called them, but they were not able to speak for weeping and sobbing. And he drew near unto them, holding the procurator by his hand, and spake with them, and they did not speak. And the holy (man) made the sign of the cross upon the forehead of each one of them. Then there was an outcry from the whole crowd, and the tears of S. John were running over. And he said unto them: "Take courage; there is no cutting off of hope. Hope was given to men by the birth of the Son of God from the Virgin. (ܐ) Open your mouths and speak with us. We are your members, and are formed of the same material of which ye are formed. We are created by one God, and are one soul. Fear not; He[a] will not cast you off; He will not reject you; He will not be disgusted with you. I have learned of Him, that if ye believe in Him, ye shall rejoice at the table of His kingdom." Then those priests answered and said before the crowd: "How can our deceitful mouth speak? What can we say? for the face of our heart is blackened more than our external face. We cannot open our mouth to speak. But this we know, and

[a] B. *God.*

believe, and declare true, that there is one God, who created the world by His grace, and His only (and) beloved Son, our Lord Jesus the Messiah, who put on the body[a] from the holy[b] Virgin; and whether we die, or whether we live, we know no other man. Woe to us then, if He has not mercy upon us and does not forgive us; because we have much property and gold that passeth away, and with these souls we have acquired it."

And the procurator had a wish that they should draw near to him, because they were far from the crowd (ܟܪܟܐ) and were standing alone. And when they went to bring them near and make them stand in the midst, the priests say: "We beg of you, do not defile your hands with our stench. We will not draw nearer than here, until He wills it in whose name we have believed." And it was about the third hour of that day.

And the holy (man) answered and said to the procurator: "Command, sir, that water come into the font. We must baptize this assemblage, and speak to them the word of life. And command that tables be (laid out) through the whole city, and whosoever wants food, our Lord Jesus, who satisfied thousands in the desert, will prepare (a feast) before him." Then the procurator called Menelaus his son, who became alive, and said to him: "Take unto thee ten men, and let each of them go and provide for thee[c] a hundred men of those who have received the sign of baptism, and let them lay the tables,

[a] B. *who became man.* [b] B. omits *holy.* [c] B. adds *my son.*

and make ready a great banquet." And they went and did according to the command of the procurator.

And S. John arose from the bench on which he was sitting, and came to the priests, and took hold of the hand of their chief, whose name was Apollo, and of the hand of another, whose name was Dionysius, and drew them near to him, and was speaking[a] to them the word of God, and was interpreting (it),[b] (ܦܫܩ) and exhorting them. And Apollo and Dionysius the priests were saying aloud: "Have pity upon us, Son of God, and bring us nigh unto Thy Father, we beg of Thee. If we are to be punished for our wickedness, let not these be punished, for we have led them astray from Thy path. We beg of Thee, merciful Lord,[c] have mercy, Lord, upon our wickedness. If Thy righteousness judge us, let not these be judged, for ours, Lord,[d] is their corruption." And the whole people was weeping.

And when the font was prepared, the procurator commanded, and oil was brought. Then S. John arose, and prayed, and said: "Glory to Thee, Father[e] and Son and Spirit of holiness, for ever, Amen." And they answered after him, "Amen." And he said: "Lord God Almighty, let Thy Spirit of holiness come, and rest and dwell upon the oil and upon the water; and let them be bathed and purified from uncleanness; and let them receive the Spirit of holiness through baptism; and henceforth let them call Thee 'Our Father who art in

[a] B. *and spake.* [b] B. adds *to them.* [c] B. omits *Lord.*
[d] B. omits *Lord.* [e] B. *to the Father.*

Heaven.' Yea, Lord, sanctify this water with Thy voice, which resounded over the Jordan and pointed out our Lord Jesus (as) with the finger, (saying,) 'This is my beloved Son, in whom I am well pleased, hear ye Him.'[a] Thou (ܐܢܬ) art here who wast on the Jordan. Yea, I beseech Thee, Lord, manifest Thyself here before this assemblage who have believed on Thee with simplicity, and let the nations of the earth hear that the city of Ephesus[b] was the first to receive Thy Gospel before all cities, and became a second sister to Urhāi (Edessa) of the Parthians." And in that hour fire blazed forth over the oil, and the wings of the angels were spread over the oil;[c] and the whole assemblage was crying out, men and women and children, "Holy, holy, holy, Lord Almighty, of whose praises Heaven and earth are full." And straightway the vision was taken away.

And the priests fell down on their faces and wept. And S. John drew nigh and raised them up, and they said: "We believe in the name of the Father and the Son and the Spirit of holiness, and we will never know aught else." And John drew near, and washed them (clean) of the soot, and anointed them with oil, and baptized them in the name of the Father and the Son and the Spirit of holiness, for the forgiveness of debts and the pardon of sins. And S. John said to the procurator: "Command that they go and fetch fine white bread and wine, whilst the whole multitude is being baptized."

[a] S. Matthew, ch. iii. 17 (ch. xvii. 5). [b] B. *that Thy city Ephesus.* [c] B. *water.*

And they went, (and) prepared, and made ready everything. And when the whole multitude was baptized, the priests say: "Brothers and fathers[a] and sons, (ܒܢܝ) to-day we bear the Cross of our Lord Jesus the Messiah. Why stand over the gates of our city the images of the daughter of Satan? Let us go (and) pull them down and burn them, and place over all[b] the gates the Cross of our Lord Jesus the Messiah." And the whole multitude were crying out, "Where ought we to make a church?" And S. John was glad and rejoicing; and he said to the procurator: "Look, sir, where it pleaseth thee." And they chose a place which was fitting, and bore the cross and came[c] thither, and set up there the cross, and over the gates of the whole city crosses. And the holy (man) prayed, and offered the (eucharistic) sacrifice, and let them partake of the body and blood of the Messiah; and thither they were assembling every Sunday, and were breaking (bread) together, and were partaking of the body and blood of our Lifegiver.

After these things, when the Gospel was increasing by the hands of the Apostles, Nero, the unclean and impure and wicked king, heard all that had happened at Ephesus. And he sent (and) took all that the procurator had, and imprisoned him; and laid hold of S. John and drove him into exile; and passed sentence on the city that it should be laid waste.

And after three days, believing men of the city assembled, (ܡܫܟܚܘ) and counselled one another and said:

[a] B. *masters.* [b] B. omits *all.* [c] B. *went.*

"Let us assemble at the church, and see what each man is willing to give, and take a bribe, and offer it to this wicked ruler,[a] and he will give up to us this (man), who turned us away from error unto our Lord." And when they had taken counsel thus, they collected three hundred pounds of gold, and took ten men, and they went on board a ship to go to Nero, the wicked king, and give the bribe, and bring back the holy (man).

And when they had gone and entered into Rome, at midnight, when the impure Nero was asleep, the Lord sent to him an angel; and he appeared to him in a flame and bearing a sword, and awakened him. And when he had opened his eyes and looked upon him, he cried out and said: "I pray thee, what I have to do with thee?" The angel says to him: "Send back the man whom thou hast taken from Ephesus and cast into exile; and if not, this sword shall enter into thy unclean heart before the sun rises." And the angel smote him[b] and took away his speech, and he was howling like a dog. And his slaves came in when they heard his lamentation, and said to him: "What is the matter with thee, my lord the king?" And he made a sign, and they brought him ink and a sheet of paper, and he wrote: "Straightway, —if it be possible, to-day,—let John, the son of Zebedee, the Galilean, whom I took away from Ephesus, pass the night in it." And he wrote also, and sent (word) to Ephesus quickly, that every one (ܡܢܝ) who was in prison, should come out and do as he pleased.

[a] ܬܐܓܐ = ταγός? [b] B. *into thy unclean heart. And at the time when the sun rose, the angel smote him.*

And there came sailors and men clad in arms, and took the letters written by the king's hand, and went on board ship, and went (and) found John at midday kneeling and praying. They say to him: "The king has commanded that we should convey thee to the place where thou wast." And they took him, and went on board ship, and sailed on the sea in peace, and brought him to the gate[a] of Ephesus, and returned to Rome.

And those men who had brought the bribe, when they heard that the holy (man) had returned to Ephesus, said: "We worship Thee, Father and Son and Spirit of holiness, who hast done what Thy fearers wished." And they went on board ship, and brought those three hundred pounds (of gold with them), and came. And when they had entered Ephesus, they showed[b] the gold and narrated all that had happened, and there was joy through the whole city; and they took counsel one with another, and deposited the gold in a house, and hired artificers, and built with it two churches for the worship of our Lord Jesus the Messiah.

And S. John went up (and) sat in the hut; and all the free men of the province of Asia gathered together unto him, and he was teaching and preaching concerning our Lord Jesus; and the word of Nero was established over his own place, but (ܐܦ) he did not dare again to give orders regarding the province of Asia. It was this wicked man, who slew Paul and Peter.

And after a long interval, when the Apostles

[a] B. omits *the gate of.* [b] B. *and showed . . . . . city, they took counsel.*

heard all that had happened in the whole country of the Ephesians, they were amazed, and said: "This thing is not great for our Lord Jesus, but to us it is wondrous." And Paul was asking and inquiring of the Apostles, that he might hear the history of S. John; and every day and every hour he was supplicating before God, that he might be deemed worthy to see him.

And when the Gospel rose upon the world, the Spirit of holiness willed, and Matthew was moved and composed the Evangel; and after him, Mark; and after him, Luke. And they wrote, and sent (word) to the holy John that he too should write, and informed him concerning Paul, who had entered into the number of the Apostles. But the holy (man) did not wish to write (a Gospel), saying that they should not say "He is a youth," if Satan cast dissension into the world.

And when the Apostles had travelled about in the countries, and had planted the Cross, and it had spread abroad[a] over the four quarters of the world, then Simon Cephas (Peter) arose, and took Paul with him, and they came to Ephesus unto John. And they rejoiced with a great joy, and were preaching concerning our Lord Jesus[b] without hindrance. And they went up to (ܥܡ) the holy (man),[c] and found him praying. And they saluted one another, and rejoiced with a great joy,

[a] Reading with B. ܡܬܦܪܣܬ, the subject being ܨܠܒܐ. On the word ܦܪܣ (more usually ܦܪܣܬܐ, also ܦܪܣܘܬܐ and ܦܪܣ), see Payne Smith's Thesaurus Syriacus, fasc. i, col. 114, art. ܦܪܣ.

[b] B. adds *the Messiah.* [c] B. *S. John.*

and narrated to one another all that our Lord Jesus had done, and appointed (as) priests believing men.

Peter and Paul entered Ephesus on a Monday, and for five days they were persuading him, whilst rejoicing, to compose an Evangel, but he was not willing, saying to them, "When the Spirit of holiness wills it, I will write." And on the Sunday, at night, at the time when our Lord arose from the grave, the Apostles slumbered and slept. And at that glorious time of the Resurrection, the Spirit of holiness descended, and the whole place, in which they were dwelling, was in a flame; and those men who were awake, awakened their fellows, and they were amazed. And John took paper, and wrote his Evangel in one hour, and gave it to Paul and to Peter.[a] And when the sun rose, they went down to the house of prayer, and read it before the whole city, and prayed, and partook of the body and blood of our Lord Jesus. And they came to the holy (man), and remained with him thirty days; and then they came to Jerusalem, to Jacob (James), the brother of our Lord, and thence they came to Antioch.

And the holy (man) sat in the hut summer and winter, (ܟܘܢܐ) until he was a hundred and twenty years of age, and there his Master buried[b] him in that place, as Moses was buried on Mount Nebo.

Every one who believes, and gives credence to the signs, which our Lord did by the hands of the Apostles, shall find mercy at the day of judgment. And to the

[a] B. *to Peter and to Paul.*

[b] B. adds *and concealed.*

Spirit of holiness, who is in the Father and the Son, everything is easy. And let the children of the Church, without division, offer up praise, without investigation, to the Father and to the Son and to the Spirit of holiness, for ever, Amen.

Here ends the Doctrine of John the son of Zebedee, who leaned on the breast of our Lord Jesus at the supper,[a] and instructed and taught and baptized in the city of Ephesus.

[a] B. omits this clause.

AN ACCOUNT OF THE

DECEASE OF SAINT JOHN,

THE APOSTLE AND EVANGELIST.[a]

And S. John was with the blessed brethren, rejoicing and being glad in the Lord.

And on the next day, which was Sunday, when the brethren were assembled, he began to say: "My brethren and fellows, and heirs and sharers of the kingdom of the Messiah, ye know how much God hath given to you through me,—how many signs, how many wonders, how many gifts, rests, services, teachings, rulings, graces, honours,—how many things ye see before your eyes, which are given to you, which are not seen by these eyes and are not heard by these ears. Be strong in Him, therefore, remembering Him in your every deed, and knowing well the mystery of the dispensation that is (come) unto men, why it was wrought. The Lord beseeches you—the Lord through me beseeches, my brethren, and implores—who beseeches us that we should remain not insulting, not injured, not defiled.[b]

[a] See the Syriac text, p. ܐܘ ; and compare Clark's Ante-Nicene Christian Library, vol. xvi., p. 449. [b] The Gr. text requires us to read: *Who beseeches us that He may remain not insulted* (ἀνύβριστος in its passive sense, ܠܐ ܡܬܚܒܠܢܐ), *not plotted*

For He knows insult which (comes) from you, He knows contempt, He knows degradation, He knows torture, when ye do not obey His holy commandments. Let not, (ܗܘܐ) therefore, your good God be grieved, the gracious, the merciful, the holy, the undefiled, the only one, the immutable, the true, the guileless, the slow to anger, who is exalted above every appellation that is spoken or thought by you—the God Jesus. Let Him be glad, therefore, whilst ye conduct yourselves well and live purely; let Him glory, whilst ye conduct yourselves chastely; let Him not be anxious,[a] whilst ye live continently in the world; let it be pleasant to Him that ye are in fellowship; let Him glory in your chastity; let Him rejoice, whilst ye love Him. These things I speak unto you, my brethren, whilst I hasten to the work which is appointed, which is already perfected in the Lord. For what is there to say to you? Ye have the surety of God; ye have the pledge of His grace; ye have His coming, which cannot be deprecated.[b] If, therefore, ye sin not again, those things which ye have done without knowledge He will forgive you; but if, when ye have known Him, and have obtained mercy from Him, ye

against or *injured* (ἀνεπιβούλευτος, ܠܐ ܡܬܚܫܕ), *not chastised* or *punished* (ἀκόλαστος, which the translator seems to have taken in the meaning, *undisciplined, licentious*, ܠܐ ܡܬܝܣܪ).

[a] I venture to read ܠܐ ܢܗܘܐ, *let Him not be anxious*, or *concerned*, since ܢܗܘܐ appears to be destitute of meaning. The Greek text has ἀναπαύεσθω (ܢܬܢܝܚ) σεμνῶς ἡμῶν ἀναστρεφομένων.

[b] Or *arrested by prayers*. These words correspond with the Greek ἔχετε τὴν ἀναπόληπτον αὐτοῦ παρουσίαν.

walk in courses which (are) like (unto those), both those former (sins) will be imputed unto you, and ye shall not have part in Him or mercy."

And when he had said these things unto them, he prayed thus: "Jesus, who didst twine this garland with Thy twining; who hast attached these many flowers to Thy flower which falleth not; who hast sown these words of Thine; (ܗܘ) (who) alone hast compassion on Thy servants; physician that healest for nought; (who) alone art a minister and not haughty; Jesus, who alone art gracious and merciful; do Thou with Thy grace cover all those who hope in Thee, Thou who knowest well the artifices and the plundering of the adversary."

And when he had asked for bread, he prayed thus: "What praise, or what offering, or what thanksgiving, when we break the bread, shall we render unto Thee? But Thyself alone, Thee Jesus the Messiah, we praise, the Name of the Father which was spoken.[a] We glorify Thy entrance by the door; we glorify the resurrection, which through Thee has been announced unto us; we glorify Thy word, Thy glory, Thy ineffable pearl, Thy treasury, Thy net, Thy greatness, Him who for our sake was called the Son of Man, the truth, the knowledge, the rest, the strength, the command, the freedom of speech,

[a] Our Gr. text has: Τίνα αἶνον ἢ ποίαν προσφορὰν ἢ τίνα εὐχαριστίαν κλῶντες τὸν ἄρτον ἐπονομάσωμεν ἀλλ' ἢ σὲ μόνον; δοξάζομέν σου τὸ ὑπὸ τοῦ πατρὸς λεχθὲν ὄνομα. "*What praise, etc., shall we name, but Thee only. We glorify Thy name which was spoken by the Father.*"

the liberty which (is) in Thee as in the truth.[a] For Thou art the Lord, who wast called the root of immortality, and the fountain of incorruption, and the foundation of the universe.[b] Because of this we acknowledge Thy majesty, which is now invisible."

And when he had broken the bread, and stretched out his hand to them, and prayed for every man, that he might be worthy of the grace which (is) in the Lord and of the holy Eucharist, he too did eat, and said: "And to me in the same manner (let there be) a portion with you, and peace, and love." (ܐܡܝܢ)

Then he said to Birrus (Byrrhus): "Take with thee two brethren, who have with them baskets and spades,[c] and come after me." And Birrus, without neglect, did what was ordered him by John, the servant of God.

The blessed John, therefore, went forth from the house, and was walking before the gate, and said to many that they should depart from him. And when he came to the grave of a brother of ours, he said to the youths, "Dig, my sons." And they were digging; but he was urging them exceedingly, and saying: "Let the trench be deep." And whilst they were digging, he was conversing with them, and was exhorting them, with himself and with those who had come forth from the house, edifying (them) and

[a] I have here taken a slight liberty with the punctuation of the MS., which connects the words ܕܥܠܡܐ ܗܢܐ with the following clause. [b] Literally, *the world.* [c] σκαφία here = σκαφεῖα, *spades.*

speaking to them of the majesty of the Messiah, and praying over each of them.

And when these young men had finished the trench, as he wished, without our knowing anything,[a] he stripped off the garments which he wore, and cast them like bedding into the bottom of the trench. And standing in his mantle[b] only, he lifted up his hands, and prayed thus: "God, who hast chosen us for the apostleship of the nations; who hast sent us to the world; who hast shown Thyself through Thy Apostles; who hast never been at rest from the foundations of the world, but who constantly hast saved those who were able (to be saved); who hast made Thyself known through all nature, and hast proclaimed Thyself even among the beasts; who hast made the desolate soul, that had become savage, be peaceable (ܚܠܝܡܐ) and quiet; who, when it was thirsting for Thy word, hast given Thyself to it; who, when it was dead, hast quickly appeared unto it; who, when it was plunged in sin, hast alone shown Thyself unto it; who, when it was overcome by Satan, hast already manifested Thyself unto it; who hast not left it to be agitated like the body; who hast shown it its enemy; who hast made a clean union; God Jesus, Father of those that are above the heavens, and Lord of the celestials, and God of the celestials, and law of those that are in

[a] I. e., *suddenly*.

[b] ܒܚܕܐ ܕܠܒܫܐ, ἐν μόνῳ τῷ διγρωσίῳ (var. διγροσίῳ). The Greek word is unknown to me. Mr. Cowper suggests that it is a corruption of δικρόσσῳ or δικροσσίῳ.

the ether; course of the aërials, and guardian of those that are on the earth; fear of the terrestrials, and peace of Thine own; receive the soul of Thy John, which perhaps may be worthy before Thee, Jesus, who hast thus preserved me to Thyself pure until this hour, and free from intercourse with woman; who didst appear to me in my youth, when I wished to take to myself a wife, and didst say to me, 'Thou art needful to me, John;' who didst choose for me infertility of body, when three times, being disobedient, I wished to marry; who didst say to me on the sea, 'Thou art needful to me, John, and if not, I would let thee take a wife, to mourn and weep;' who in the third year didst open for me the eyes of my understanding, and didst present me with my visible eyes; who didst make it hard for me to see and gaze upon a woman; who didst deliver me from temporal show (*or* fancy), and preserve me for that which produceth fruit always; (ܐܝܟ) who didst deliver me from the madness of uncleanness that is in the flesh; who didst separate me from bitter death, and didst raise me up who had need of Thee; who didst restrain the hidden disease of the soul, and didst cut off its evil action; who didst afflict and expel from the boundary him who caused disturbance in me; who didst preserve my affection to Thee without spot; who hast established my course towards Thee without slipping; who hast given my faith in Thee (to be) without doubting; who hast traced out for me the pure knowledge which is in Thee; who givest to every work the due reward; who hast placed it in my soul that I should not have any possession save

purity; for what can I find that is better than Thou?[a] Now, Lord, I have accomplished the stewardship with which I was entrusted; make me worthy of Thy rest, presenting me with the perfection that is in Thee, which is salvation unutterable and ineffable. And when I am going to Thee, let the fire depart, let the darkness be overcome, let the pit be enfeebled; let the furnace be slackened, let Gehenna be extinguished; let the angels accompany, let the demons be afraid; let the princes be cast down,[b] let the powers of darkness fall; let the places on the right stand, but those on the left not stand; let the Slanderer be muzzled, let Satan be laughed to scorn; let his work be undone, let his glory be put to shame, let his anger be rendered vain; let his children be beaten, let his whole root be crushed. But my path unto Thee do Thou render for me free from insult (ܚܕ) and from spoliation, and (grant) that I may receive the things which Thou hast promised to those who have lived purely and have loved Thee alone."

And he turned to the east and glorified (God), standing full in the light, and said: "Be Thou with me, Jesus the Messiah our Lord." Then he went down into the trench, where he had spread his clothes, and saying to

[a] Here again I have altered the punctuation of the MS., reading ܡܢܐ . ܡܢܐ ܐܝܬܝܬ . [b] The reading of the MS., ܐܬܝܬܝ, seems destitute of meaning; the Gr. has θρανσθήτωσαν. I have ventured to read, with the Dean of Canterbury, ܐܬܝܬܝ .

us, "Concord and peace be with you, my brethren," he rendered up his spirit, rejoicing. May his prayer be with us. Amen.

Here ends the account of John the Evangelist. May his prayer be with us. Amen.

THE

HISTORY OF PHILIP,

THE APOSTLE AND EVANGELIST.[a]

In the name of the unbegotten[b] nature of the immortal God, I write the wondrous and marvellous history of the glorious acts of Philip the Apostle and Evangelist. Our Lord, help me with grace. Amen.

And our Lord Jesus the Messiah spake with Philip the Apostle in a vision of the night at Jerusalem, and said to him: "Rise, go to the city of Carthage, which is in Azotus,[c] and drive out thence the ruler of Satan, for lo, he rejoices there like a destroying wolf, which rejoices in the flock that has no shepherd; and after thou hast driven him out, preach there the kingdom of Heaven." And Philip said to our Lord: "I beseech Thee, the Raiser to life of all souls,—Thou knowest me, that I am a man of Palestine, and I do not know Latin or Greek, and the people of Carthage are not acquainted with

[a] See the Syriac text, p. ܢ. [b] Or perhaps rather *the undefiled*, ἀμίαντον. [c] Though the name is written ܩܪܬܓܢܝܐ, קַרְתַּגִּינָא, yet *Carthage* is intended, and not *Cartagena* in Spain. What is meant here by ܐܙܘܛܘܣ (usually *Azotus*, or *Ashdod*, in Palestine, where Philip was, Acts, ch. viii. 40), I do not know.

Aramaic,—and how shall I go (and) preach to them the Gospel of Thy kingdom?" Our Lord said to Philip: "Who made Adam in His image and His likeness? Who formed for him a mouth, and eyes, and a tongue to speak? Was it not I the Lord?" And Philip said to our Lord: (ܡܪܝ) "Thou art the chosen Son, who didst make Heaven by Thy might, and didst establish the world by Thy wisdom." And our Lord said to him: "Now go in my name, and doubt not. I shall be with thy mouth, and thou shalt speak every tongue that thou wilt." And Philip said to our Lord: "I go, Lord; but let not Thy grace be far from me."

And Philip went down from Jerusalem to Samaria, and from Samaria to Cæsarea of Palestine, and went down to the harbour, to look for a ship that was going to the city of Carthage. And he found a ship that was lying ready, and waiting for a wind to blow for it, that it might sail. And Philip came near to the captain, and spake with him, that he might go with them to the city of Carthage. The captain answered and said to Philip: "Pr'ythee, do not annoy me; for lo, it is twenty days that we have been waiting for a wind to blow for us, that we might sail, and it has not blown. Now go, fetch thy baggage, and come; for perchance, by the help of thy prayers, God may send us a favourable wind, and we may go on our journey in peace; for I see that thou hast the appearance of a servant of God." Philip says to the captain: "Thou seest me and my baggage; I have nothing else in this world save Jesus the Messiah, (ܡܫܝܚܐ) and Him crucified. But because I see that there are in

thee the fruits of faith, order the people who are going with us to come on board (and) sit down in the ship." And the captain ordered them, and they all came on board and sat down in it. And when the Apostle and the captain had come on board, Philip said to the people who were in the ship: "Let us rise (and) pray, and ask of the Messiah to send us a favourable wind, that we may go on our journey in peace and joy." And they all stood up for the prayer; and Philip prayed and said: "Our Lord Jesus the Messiah, come to our help, for I cry unto Thee at this time, that these people, who are here in this ship, may believe that Thou hast sent me." And he turned again to the west, and was strengthened by the Spirit of holiness, and said with a loud voice: "To thee I say, angel of peace, who hast charge of all favourable winds that serve this great sea,—in the name of our Lord Jesus the Messiah, send me a favourable wind, which may come and convey me to the city of Carthage, not in fifty days, nor in twenty days, nor even in ten days, but to-day let us be there, that all these people, who are here, may know that He who sent me, Jesus, is the Son of the living God."

There was in the ship a Jew, whose name was Ḥananyā (Ananias), (who) did not pray, but blasphemed and said: "May Adonai recompense thee and the Messiah on whom thou callest, (ܡܫܝܚܐ) who, lo, has become dust and lies in Jerusalem, whilst thou livest and leadest astray ignorant men by His name."

And when the Apostle had prayed, there came a breeze, and an Angel with it, and entered into (*i.e.* filled) the

sail of the ship, and she began to roll hither and thither from* the violence of the wind. Then the sailors arose to loose the cables of the ship from the shore. And the Jew got up to help them to hoist the sail of the ship; and the Angel of the Lord bound him by the great toes and suspended him head downwards aloft on the top of the sail. And the ship was flying and going over the water like an eagle in the air; and the Jew was suspended head downwards. And he was crying out and saying: "O Apostle of Jesus the Messiah, who knows the secrets of men!" And Philip said to him: "No, by the life of thy friend Haman, thou shalt not come down thence, until thou confessest, how thou hast blasphemed Jesus the Messiah, and thy wicked thoughts against His worshippers. He has bound and suspended thee head downwards."

And the Jew cried out and said: "I confess, Sir, whilst I worship, that when ye arose and prayed in the ship, I did not pray, but blasphemed in my heart and said to thee, 'May Adonai recompense thee and the Messiah on whom thou callest, who, lo, has become dust and lies in Jerusalem, whilst thou livest and leadest astray (ܡܛܥܝܢ) ignorant men.' And straightway a breeze came, and its Angel with it, and filled the sail, and the ship began to roll hither and thither from the violence of the wind. And when the sailors arose to loose the cables and hoist the sail, I too got up to help them. Then the Angel of thy God bound me by the great toes, and suspended me head downwards, as thy eyes behold me. And lo, his

* The ܐ in ܡܢܐ seems superfluous. See p. ܡܛܥܝܢ, line 3.

sword is drawn, and he is standing by me and lashing me with scourges of fire. But I beg of thee, Sir, order him to let me loose, for, lo, my soul is going forth from my nostrils."

Philip says to the Jew: "Now how dost thou view this matter? Dost thou believe in the Messiah that He is the Son of God? Yes or no?"

And the Jew cried out, weeping, and saying with a loud voice:[a] "Yes, Sir, I believe in the Messiah thy God, that He is I am that I am,[b] El Shaddai, Adonai, the Lord (of) Sabaoth, the Strong, the Glorious in His holiness, who made heaven and earth by His word; and He made Adam in His image and His likeness; and He accepted the offering of Abel, and He rejected the offering of Cain the murderer; and He removed Enoch without his tasting death; and He delivered Noah from the flood; and He spake with Abraham His friend; and He saved Lot from the midst of the overturned (city, *i.e.* Sodom);[c] and He preserved Isaac from the knife; and He (ܗܘ) revealed Himself to Jacob at Beth-el; and He expounded His secrets to Joseph; and He led Israel out of Egypt; and He spake with Moses in the thorn-bush; and He divided the sea before the people; and He sent down the manna from Heaven; and He brought up the quails from the sea; and He dashed to pieces Pharaoh

[a] Read ܐܡܪ. ܐܢܐ ܗܘܝܬ ܕܡܫܝܚܐ. [b] Exodus ch. iii. 14, אֶהְיֶה אֲשֶׁר אֶהְיֶה [c] ܡܗܦܟܬܐ, Arab. ٱلْمُؤْتَفِكَةُ (the Ḳor'ān, ch. liii. 54), ٱلْمُؤْتَفِكَاتُ (ch. ix. 71, ch. lxix. 9), ٱلْأَرْضُ ٱلْمَقْلُوبَةُ.

and his host in the sea of Sūph, the Red Sea; and He delivered Joshua the son of Nun in the wars; and He revealed His mystery to Gideon; and He strengthened Barak and Deborah in Israel; and He spake with Samuel in the interior of the temple; and He destroyed Goliath before David; and He gave wisdom to Solomon; and He took up Elijah to Heaven; and He delivered Elisha from the armies;[a] and He took Jonah out of the fish; and He brought Daniel out of the pit; and He extinguished the blazing fire of Ananias and his companions; and He rescued the wronged Susanna; and this is Emmanuel, the mighty God, in whose name the sea and land, and the winds and Angels, are subject unto thee."

And Philip rejoiced at the belief of the Jew, and glorified God, and said: "Praise be to Thee, our Lord Jesus the Messiah, who changest rebellious minds and blasphemous tongues, and suddenly makest them harps praising Thy glory. Yea, Lord, pardon Thy servant Ḥananyā, who has believed in Thee." And in that very hour the Angel of the Lord, who was standing (ܗܘ) beside him at his right hand, took him and brought him down and placed him in the midst of the ship.

Then Ḥananyā fell at the feet of Philip, and wept, and said: "Have mercy on me, O Apostle of the Messiah, and beg for me of the Preserver of all, that He will pardon my blasphemies, with which I have blasphemed against thee and against thy gods."[b] And the Apostle lifted him up and said to him: "If the Messiah has

[a] 9 Kings, ch. vi. 13, seqq.

[b] So the MS., ܐܠܗܝܟ.

absolved thee and pardoned thee, who shall condemn thee? Rise, and fear not. Jesus the Messiah will make thee worthy of His true baptism." And fear laid hold on the 495 men who were in the ship, and they were amazed and said: "It never was thus among men."

And whilst they were wondering at what had happened to the Jew, they lifted up their eyes and looked, and lo, the lighthouse (Pharos) of Carthage was visible. And then they began whispering one to another and saying: "Either this is a vision, or it is a dream, or a demon has deceived us, or of a truth God is with this man. Who has seen a wonder like this? or who has heard a marvel like this? that we have come seventy-five *masyūnē* [a] in one day." But when Ḥananyā saw them whispering one to another, he began biting [b] (one end of) his cloak,[c] and said: "O blind, who see not! and wicked fools, who believe not! Have ye not seen what befel me, because I blasphemed in my heart against the Messiah? Be silent, (ܗܫ) and plot nothing against this chosen one, because at this moment ye are not all suspended head downwards. Will ye not believe in the God of this just man? for, if he commands that city in the name of the Messiah, it will take all its inhabitants and go (and) stop in Gibṭusan." [d]

[a] ܡܫܝܢܐ is explained in Add. 7203 by مَرَاحِل فَرَاسِخ, *stages, parasangs.* [b] Or, perhaps, *tearing* with his fingers.

[c] ܒܝܪܐ, explained by the lexicographers by البِيرُون and البُرْنُس, is derived from the Gr. *βίρρος, βιρρίον, βηρίον,* Lat. *birrus, birrum.* See Du Cange's Gloss. and Payne Smith's Thesaurus.

[d] Egypt? [Αἴ]γυπτος, whence القِبْط, القُفْط, *the Copts.*

And while the Jew was speaking thus, (the ship) was found to stop in the harbour of Carthage. And all those men cried out and say: "Glory to Thee, the God of Mār Philip, in whose name the sea and land, and the wind and the Angels, are made subject to Thee." And Philip blessed them in the name of the Lord, and let them go to their homes in peace. But he remained at the harbour that he might confirm the captain in the faith of God.

And on the Sunday Philip went up from the ship to enter the city of Carthage, and to drive out thence the ruler of Satan, as the Lord had commanded him. And as he was entering the gates of the city, he signed himself with the sign of the Cross, and sighed before the Messiah. And he saw an Indian man (*i. e.*, a black man), who was sitting on a throne, with two serpents twined round his loins, and a wreath of vipers placed on his head; and his eyes were like coals of fire, (ܢܘܪ) and blazing flames issued from his mouth; and from the place where he was sitting a smell of smoke went up, and troops of Indians (blacks) were standing on his right hand and on his left. And when he saw that the Apostle had entered the gate and crossed himself, the ruler was overturned and fell backwards, and all his troops upon him. The Apostle says to the ruler: "Fall and rise not, thou portion of the fire and child of Gehenna, accursed from of old; (thou) bitter (one), who in (all) thy days didst never sweeten; (thou) hater of the just and enemy of all righteousness; deceiver of Adam, bringer of death upon Eve and upon all her children."

The ruler said to the Apostle: "Why cursest thou me, (thou) chosen of the Most High? Tell me, what have I done wrong? or wherein have I sinned against thee? Rebuke me, because I do not abide in this city, but my troops wander about on the whole earth, and come to me till the third hour of the day; but to a single one of the disciples of Jesus they do not come near, because I have warned them, and commanded them, and said to them: 'Wherever the name of Jesus is mentioned, abide not there, lest ye bring judgment upon me before my time is come.' Woe is me, if perchance one of my troops has deceived me, and transgressed (عدى) my command, and afflicted one of His disciples; for lo, the effacer of our footsteps is angry with me, and has sent this chosen one to drive me away from this city. Woe is me! what has become of me? Woe is me! what has happened to me? Alas, what has come upon me? Alas, what has befallen me? Alas, what has reached me? Alas, what has overtaken me? Whither shall I go and be delivered? Whither shall I flee and escape? Where shall I hide myself and be saved? Where shall I conceal myself and be delivered? Whither shall I go from this Mighty (One)? Whither shall I fly from this Strong (One)? Whether I say 'Woe is me,' or whether I am silent, I shall burn in the fire. If I cast myself into the sea, I shall be drowned, because the fire is prepared for me, and torment for all my troops. If I ascend unto Heaven, He will cast me down thence; and if I go down to Hell, there He will breathe upon me. In the east His Star has made me ashamed; in the west they preach His Gospel; in the

north they praise His right hand; in the south they worship His Cross. This Jesus has slain me by His death; He has humbled me by His exaltation; He has brought me to abjectness by His necessity. He has deceived me by His similitudes (*or* likenesses); He has shamed me by His resurrection; He has dazzled me with His humiliation; He has befooled me with His quietude; He has maddened me with His visions. My snares He has broken; my gins He has disclosed; my nets He has cut to pieces. My crown He has taken away from my head; my throne He has overturned behind Him; my power He has taken from me, and my glory He has given to others. He has made me a treading under foot (ܪܓܙ) for children, and offscourings and filth unto infants and the simple. He has made me a reproach unto the little, and a mockery and a scorn to the poor and sinners. He has taken everything from me, and given to me nothing at all, save the weeping and wailing and groans of the darkness, to me and to my ministers and to all my troops."

And the whole city was standing and hearing what the ruler was saying, but no man saw him, save that the Apostle saw him through the Spirit of holiness. Philip says to the ruler: "I bid thee in the name of our Lord Jesus the Messiah, the Mighty God, who sent me against thee, arise; take thy throne, and[a] lead away all thy troops, and ye shall go forth from this city, for lo, 3795 years ye have enjoyed yourselves in it." And

[a] Read ܐܬܝܠ (compare line 14 of the Syriac text).

in that hour the ruler arose, and took his throne, and led away all his troops, and they went forth thence, flying in the air, and wailing as they went, and saying: "Woe is to us for thee, our ruler; woe is to us for thee, our king; woe is to us for thee, our monarch." And they ceased not from weeping, all of them, whilst they were going, till they entered the city of Babel, and there established the throne of their ruler.

And there was fear in the whole city, and they were praising God and saying: "Glory to Thee, Jesus the Messiah, the God of Philip, who hast not (ܠܐ) recompensed us according to our wickedness, nor dealt with us according to our sins; for we did not know Thee, Lord, and Thou in Thy mercy hast sent us a deliverer. Glory to Thy grace, which has been abundant upon us, for ever and ever, Amen." Philip says to the people of the city of Carthage: "Ye have seen, my brethren, what the ruler said, whilst burning and being scorched[a] by the power of the Son of God, that is, Jesus the Messiah, the Power and Wisdom of His Father. And by this Power was (created) the heaven and the earth and all that is in them; and by this Wisdom was established the world and all its inhabitants. Now therefore, my brethren, leave that former opinion of idolatry, and go not after the mind of painters, and (after) images of wood and stone and gold and silver and brass and iron and tin and lead and clay, which men have made, which have eyes and see not, and have ears and hear not, and

[a] For ܡܬܚܫܡܝܢ read ܡܬܚܫܡܝܢ, i.e. ܡܬܚܫܡܝܢ.

there is no breath in their mouth, and they feel not with their hands, and walk not with their feet, and smell not with their nostrils, and speak not with their throats;[a] and with nails and spikes they fasten them, that they may not be broken in pieces; and they carry them about, because they cannot walk; and they are set up like masts, because they cannot speak. Be not afraid of them, (ܗܘ) because they can do neither harm nor good, and it is said concerning them by God, that their makers shall be like them and all who trust in them[b]. Turn, therefore, to the Son of the living God, in whose hand your souls and spirits are placed. This is the first God, and there is none beside Him. Renounce Satan, my brethren, and believe in the Messiah. Flee from the darkness, and come to the celestial light. Quit the destroying left hand, and the unconquered[c] right hand shall receive you. Be delivered from the fiery Gehenna, and ye shall rejoice and be glad in the Paradise of Eden. Strip off the old man, who is corrupted by the lusts of error, and put on the new man, Jesus the Messiah, who is renewed by knowledge in the likeness of His Creator. Avoid and flee from the desire of women, which burns like fire, and destroys those who are inflamed[d] with it; and trust in God and be glad. Who has believed in Him, and He has forsaken him? Or who has trusted in Him, and He has cast him off?

[a] Psalm cxv. 4—7. [b] Psalm cxv. 8. [c] The word ܠܐ seems to be wanting in the MS. [d] MS. ܡܬܥܪܒܝܢ or ܡܬܥܪܒܝܢ. Read ܡܬܥܪܒܝܢ or ܡܬܥܪܒܝܢ.

Or who has called upon Him, and He has not answered him? Because the Lord is gracious and merciful, and forgiving sins, and hearkening to the voice of those that do His will. Believe, my dear (friends), for He will forgive you your sins when ye turn to Him with all your heart, with a pure mind free from doubt."

And when the Apostle had spoken these words to the citizens, (هم) they cried out and say: "Glory to God, who has sent us a deliverer." And Philip blessed them, and went down to the ship, to the harbour, where the ship was lying, in which he came from Cæsarea of Palestine.

And on the Sabbath day (Saturday) all the Jews, who were in Carthage, were assembled unto their synagogues. And they sent and called Ḥananyā the Jew, who had believed in the Messiah. And the Jews answered and say to him: "Our brother Ḥananyā, are the things true which the sorcerer Philip did to thee in the ship?" And Ḥananyā signed himself with the sign of the Cross, and answered and said to them: "All that ye have heard concerning me is true; and far be it from me ever to renounce our Lord Jesus the Messiah." The Jews say to him: "Do not renounce Moses and believe in the Messiah, because the Messiah was an impostor, and his disciples go about with sorcery." Ḥananyā answered, rejoicing in the faith, and said to the Jews: "The deception of the Messiah be upon me and upon my wife and upon my children; and the sorcery that His disciples practise, be upon the bones of my parents in Sheōl. But as for you, well did Isaiah the prophet

prophesy concerning you, to whom God said:[a] 'Go, say to this people of Israel that they shall see a sight and shall not see, and shall hear a report and shall not believe; for their eyes they have closed, and their ears they have stopped, (ܕܠܡܕ) that they may not hear with their ears, and understand with their hearts, and repent, and I forgive them their sins.' Rulers of Sodom and people of Gomorrah,[b] an evil and a provoking seed, a generation that has not set fast its heart and has not believed in the God of its spirit; children of crime, an evil and adulterous race, and generations of sinners; a race doomed to woe, a vine of Sodom and a plant of Gomorrha;[c] foolish children and unwise; wise in evil things, but not knowing good things;[d] a people uprooted and flayed;[e] rejected silver;[f] scattered millet; worn-out water-skins; a rent garment; a cloth[g] that is of no use; a menstruous rag;[h] an accursed fig-tree; an evil vineyard, the husbandmen of which are murderers; a restive heifer;[i] broken cisterns in which they cannot collect water;[j] perforated money of a cursed merchant; a dry fleece, the dew of which is sprinkled among the Gentiles; proclaimed sons, whom they do not reckon equal to slaves; bitter roots, which in their days have never yielded sweetness; exchanging their God for a calf; sacrificing their sons and their daughters to devils;

[a] Isaiah, ch. vi. 9, 10. [b] Isaiah, ch. i. 10. [c] Deuteronomy, ch. xxxii. 32. [d] Jeremiah, ch. iv. 22. [e] Isaiah, ch. xviii. 2. [f] Jeremiah, ch. vi. 30. [g] For ܩܝܛܐ (so MS.) read ܩܝܛܢܐ. [h] Isaiah, ch. xxx. 22. [i] Hosea, ch. iv. 16. [j] Jeremiah, ch. ii. 13,

haters of the Son, enemies of God, provokers of the Spirit of holiness; worshippers of the sun, offerers of sacrifice to Tamūz, servants of Baal, priests of idols;[a] sons of Ahab, fosterlings of Jezebel; dumb dogs, which are unable to bark;[b] stiff (ܩܫܐ) of neck and uncircumcised in heart.[c] For in whom of the prophets have ye believed, that ye should believe in the feeble Ḥananyā? Moses and Aaron led forth your fathers from Egypt, and how often did ye stone them with stones? There arose Joshua the son of Nun, and ye sought to kill him with deadly poison. There arose Samson, and Gideon, and Barak, and Jephthah, and Deborah, and ye provoked them all their lives and all their days. There arose Eli your priest, and through your greed he was rejected from his priestly office. There arose Samuel the prophet, and ye rejected him and his God. There arose David the prophet, and with reproach[d] ye drove him out of Jerusalem. There arose Solomon the king, and he worshipped Ashtaroth, the goddess of the Sidonians. There arose Isaiah the prophet, and ye sawed him with a saw of boxwood.[e] There arose Ezekiel the prophet, and ye dragged him by his feet until his brains were dashed out. There arose Jeremiah the prophet, and ye cast him into a pit of mire. There arose Micah the prophet, and ye smote his cheeks as if (he had been) a child. There arose Amos (the prophet), and ye hindered him from

[a] ܣܦܝܪܐ = ܣܦܪܐ. [b] Isaiah, ch. lvi. 10. [c] Acts, ch. vii. 51. [d] ܪܓܡ = ܪܓܡܬ. [e] ܡܢܫܪܐ = πύξινον.

prophesying. There arose Habakkuk the prophet, and through your sins he went astray from his prophetic office. There arose Zechariah the prophet, and him ye slew like a lamb before the altar of the Lord. There arose Malachi the prophet, and ye wearied his God with your words. There arose Elijah the prophet, and ye made him flee (ܗܪܒ) to Horeb. There arose Elisha the prophet, and ye wished to kill him. There arose too John the Baptist, a shining light, and ye cut off his head, and sat in darkness; and he began proclaiming the resurrection to the dead. And again, as the consummation of your sins, ye children of crime, ye crucified the Lord of the prophets on the tree. And lo, ye persecute these His disciples, who are about to sit at the day of judgment on twelve thrones of glory and to judge the twelve tribes of Jacob."

And all those Jews were looking on Ḥananyā, and were seeing that his face was like to the Angel of the Lord, and were gnashing their teeth like destroying wolves. And one of the priests arose and kicked Ḥananyā, and he died. And they dug a place there in their synagogue and buried him. And they swore one to another that none of them would disclose in his house what they had done.

And on the next day Philip arose to pray in the ship at the ninth hour, he and the citizens with him, and he made mention of Ḥananyā in his prayer and said: "Our Lord Jesus the Messiah, do Thou deliver Thy servant Ḥananyā from the perfidy of the Jews, and bring him to us that we may see and be gladdened by him." And

God heard the prayer of Philip, and commanded the earth, and it gave a passage like a water-pipe, and (this) conveyed (ܟܝ) Ḥananyā down to the bottom of the sea. And the Lord prepared a large dolphin, and it carried Ḥananyā. And while the Apostle was praying in the ship, he lifted up his eyes and looked upon the water; and lo, the dolphin was swimming on the surface of the sea, with the corpse of Ḥananyā upon him. And when the people who were there, saw (this), they feared with a great fear, and were imagining that a demon had appeared to them. Then the Apostle answered and said to them: "Fear not, my brethren; for by means of this corpse many are about to believe in the Messiah." And Philip cried with a loud voice and said: "Glory to Thee, O Lord, the Restorer to life; for every one who believes in Thee, although he dies, shall live through Thee; and every one who does not believe in Thee, although he is alive and walking on the earth, is dead before Thee." And Philip said to the dolphin: "I bid thee in the name of the Messiah, the Lord of all creatures, go, convey Ḥananyā the martyr to the place from which thou didst take him, until I go up to the city and put his murderers to open shame." And the dolphin passed through the sea, and carried Ḥananyā to the place from which he had taken him; and the deeps conveyed Ḥananyā to the place in which he was killed; and the Lord commanded the earth, and it closed its barriers, that the deeps might not come up and sweep away the city.

And on the next day Philip the Apostle went up (ܟܕ) from the ship, and went into the city to the judge, and

said to him: "One favour I ask of thee that thou wouldest do for me." The judge answered and said to him: "Command me, sir, and whatsoever thou wishest, I will do for thee." And Philip said to the judge: "Send (and) collect for me all the Jews that there are in this city, because I have a cause to plead with them before thee." And straightway the judge sent his officers, and collected unto him all the chiefs of the Jews. And Philip said to the hêgemôn: "Sit thou upon the tribunal of the town-hall, and hear the cause between me and them."

And when the king (*sic*) had seated himself on his tribunal, Philip said to the Jews: "Where is Ḥananyā, who came with me in the ship from the city of Cæsarea of Palestine, and became a Christian of the Messiah? For I know and am sure, through our Lord Jesus the Messiah, that ye have counselled him to confess Moses and renounce the Messiah." The Jews answered and said to Philip: "Are we the keepers of Ḥananyā, (who is) alienated from the Law?" And Philip said to the Jews: "Well did our Lord call you the children of Cain the murderer; for Cain, (when) he killed his brother Abel, thought that no man saw him; and God said to Cain, 'Where is thy brother Abel?' And Cain denied (it) (ܟܕܒ) like you, and said, 'I know not, because I am not his keeper.' And God said to Cain, "What hast thou done? Lo, the blood of thy brother Abel cries unto me from the ground. Cursed is the ground for thy sake. A wanderer and a vagabond shalt thou be on the earth, which has opened its mouth and received the blood of

thy brother from thy hands.'[a] And now, murderers, disclose to me where Ḥananyā the martyr is, and I will ask of the Messiah for you that He would forgive you your iniquities." The Jews answered and said: "Once we have said to thee, that Ḥananyā has not been seen by us, and we do not know what has become of him." And Philip said to the Jews: "Tell me, where is Ḥananyā, the confessor of the Messiah, who has given his life for his Master, and do not lie and deny (it) before me, for ye do not lie unto me, but to the Spirit of holiness which dwells in me." The Jews say to him: "If the Spirit were with thee, it would be clear to thee that we know nothing of Ḥananyā; but because thou art a liar and an impostor, and the truth is not in thee, lo, thou standest up and doest us wrong." And again the Apostle said to them: "And if it be that Ḥananyā is found with you, what do ye deserve to have done to you?" And the Jews said to Philip: "If it be that he is found with us, we all deserve death from God (ܐܠܗܐ) and Cæsar." And the Apostle said to them: "And if it be that ye rely upon yourselves, do not your consciences convict you of being conscious of the blood of Ḥananyā the confessor? Swear to me, for as the Paraclete who is with me commands me, will we do unto you." Then the Jews cried out and said: "No, by the God of Abraham, who spake with Moses from the midst of the thorn-bush, (we swear) that Ḥananyā has not been seen by us; and we do not know what has befallen him."

[a] Genesis, ch. iv. 9—11.

Then the Apostle was strengthened by the Spirit of holiness, and said to the assemblage who were standing there: "Give me a little room." And when they had given him room, the Apostle of God lifted up his eyes, and saw a man from the country, who was leading an ox which was sick, and had brought it to town that he might sell it to the butchers. And the Apostle called him, and said to the ox: "To thee I speak, ox, beast without speech. I command thee, in the name of our Lord Jesus the Messiah, at whose word all creatures are afraid, be strong, and go to the synagogue of these murderous Jews, and call out there and say: 'Ḥananyā, Ḥananyā, Philip, the disciple of our Lord, calls thee; rise, come, put to shame the murderous Jews.'" And straightway the ox dragged along his owner, and threw him down on the ground, and ran and went to the synagogue of the Jews, and called out and said, like a man: "Ḥananyā, Ḥananyā, Philip, the Apostle (ܫܠܝܚܐ) of the Messiah, calls thee. Rise, come, put to shame the Jews thy murderers." And at the word the dead (man) rose, and laid hold of the ox with his right hand; and they both ran and came to the Apostle of the Messiah, and the owner of the ox was running after them. And the three of them came and prostrated themselves before Philip. And the Apostle cried out and said to Ḥananyā: "Whence comest thou, my friend?" And Ḥananyā said to Philip: "From the synagogue of these murderous Jews, who are standing before thee; for they killed me and buried me in their synagogue, because I believed in the Lord Jesus the Messiah, who gave me life, and became a Christian.

And now I ask of thee, Sir, do me justice upon these murdering Jews." And the Apostle said to Ḥananyā: "Listen, my son and friend Ḥananyā. It is written for us: 'If thou do not judgment for thyself, I will do (it), saith God;' and: 'If thy enemy be hungry, give him to eat, and if he be thirsty, give him to drink, and when thou doest these things unto him, thou heapest coals of fire upon his head.' And again He has said: 'Let not evil overcome you, but overcome evil with good.'[a] And again it is written: 'Is there a man who envies thee or hates thee, thou shalt not pray for his harm, lest it be displeasing in the eyes of the Lord, and He turn away the calamity from him, and bring it upon thee and upon thy dwelling.'[b] And our Lifegiver has commanded us: 'Pray (ܨܠܝ) for your enemies, and bless them that curse you, and do good to him who persecutes you and hates you, that ye may be the children of your Father who is in Heaven, who lets His sun shine upon the good and upon the bad, and lets His rain descend upon the righteous and upon the wicked.'[c] And again our Lord commanded us: 'If ye do not forgive men their offences, neither will your Father, who is in Heaven, forgive you your offences.'[d] And again He said: 'Blessed are the merciful, for upon them shall mercy be (shown).'[e] And now draw nigh unto the Jews thy murderers, and as the Spirit of holiness gives unto thee, speak with them."

And when the Apostle had said these things to Ḥa-

[a] Romans, ch. xii. 19—21.
[b] Proverbs, ch. xxiv. 17, 18?
[c] S. Matthew, ch. v. 44, 45.
[d] S. Matthew, ch. vi. 14, 15.
[e] S. Matthew, ch. v. 7.

nanyā, the ox spake again, and said to Philip: "Order me, Sir, that at this moment I may kill and knock down all those murderers, the enemies of the Messiah, with my horns." And the Apostle said to the ox: "Hurt no man, but go with thy master, and serve him, and the Lord will heal thee and him (with such) a healing that thou shalt never have a pain." Then the ox and his master bowed down before the Apostle of God, and went to their village in peace.

The hêgemôn says to the Apostle: "These Jews, therefore, are deserving of death." (١٥) The Apostle says: "The Lord has not sent me to slay but to give life, and to raise up those who, whilst alive, were slain by Satan through sin." And the murderers were standing before the Apostle and before the Judge, with their faces ashamed, and what answer they should give them they did not know. Their mouth was closed, when they saw the miracle that was (wrought) through the ox, which spake like a man, and Ḥananyā, who had been killed, who stood before them.

And Ḥananyā drew nigh to the Jews who slew him, and said to them: "To-day is fulfilled regarding you the prophecy of Jeremiah the prophet, who said: 'Like the shame of the thief, when he is found out, so are ashamed the children of Israel, they and their kings and their priests and their nobles, who say to wood, Our father art thou, and to stone, Thou art our mother.'[a] And now ye shall go in peace, ye children of Cain the murderer. Our

[a] Jeremiah, ch. ii. 26, 27.

Lord Jesus the Messiah, in whom I have believed, shall do me justice upon you, and shall demand my innocent blood of your hands." And the Apostle said to the Jews: "Hear, ye who are guilty of death for (shedding) innocent blood, thus has Solomon your king written: 'He who is conscious of (shedding) a man's blood, shall flee to the chosen, and he will not deliver him.'[a] And it is written in your Law: 'Whoso slays a man (ܓܒܪܐ), he too shall be slain and shall not be atoned for, and it shall not be forgiven him before the Lord, until the blood of him be shed, who shed innocent blood.'[b] But us, followers of the Messiah, Christians, disciples of Jesus the Messiah, He has thus commanded: 'It was said to the ancients, Cheek for cheek, tooth for tooth; but I say unto you, Stand not up against evil, but whoso smites thee on thy right cheek, turn unto him the other too.'"[c] And when the Apostle had spoken vehemently, and they did not repent, and did not ask pardon, the Apostle said to the judge: "Turn them out." And the judge ordered his young men, and they turned the Jews out from before him by tribes.

And afterwards fear seized all the Jews who were dwelling in the city of Carthage; and they were crying out and glorifying God and saying: "The God of Philip the Apostle is One, whom the sea and the winds and the Angels obey, and the dead rise to His glory, and beasts

[a] Proverbs, ch. xxviii. 17. Instead of ܡܛܠܬܗ we would naturally expect ܡܛܠܗ.

[b] Numbers, ch. xxxv. 30—33.

[c] S. Matthew, ch. v. 38, 39.

and dolphins praise the majesty of Jesus the Messiah, the God who (is) over all." And there became disciples on that day about three thousand souls of the Gentiles, and of the Jews fifteen hundred; and they received the sign (baptism) of the Messiah, and rejoiced in the love of Jesus the Messiah, who had held them worthy of His grace. But the Jews who did not (ܠܐ) believe in the word of the Apostle, went away from the city and settled in other cities; and ere the sun had set, the Angel of the Lord smote and slew forty priests of the Jews, because they had shed the innocent blood of a just and righteous man. And all who heard and saw, confessed and worshipped and bowed down and said: "The true God is One, our Lord Jesus the Messiah, and with Him His Father and His holy Spirit, to whom be glory and honour and praise and worship in all generations, for ever and ever, Amen and Amen."

Here ends the history of Philip, the Apostle and Evangelist, and to God be the glory for ever, Amen.

THE HISTORY OF

MĀR MATTHEW AND MĀR ANDREW,

THE BLESSED APOSTLES,

WHEN THEY CONVERTED THE CITY OF DOGS, THE INHABITANTS OF WHICH WERE CANNIBALS.[a]

After the days of the ascension of our Lord Jesus the Messiah to Heaven, when the days of Pentecost were fulfilled, and the Paraclete had come to the upper chamber of Zion, and the holy Apostles were filled with the gift of the Spirit of holiness, each of them had the wish to go forth and preach the Gospel of the Messiah. And they began to cast lots and to distribute the countries among them. And it happened that, when they had cast lots, it fell to Matthew the Apostle to go to the city of which the inhabitants were cannibals. And the inhabitants of that city neither ate bread nor drank water, but their food was the flesh of men, and their drink too the blood of men. And every man who entered into that city, its inhabitants seized, and dug and put out his eyes, and gave him to drink a cup, which was mingled with sorcery; and as soon as he drank that cup, his heart was changed, and his understanding perished, and he got the heart of a beast.

[a] See the Syriac text, p. ܡܕ, and Clark's Ante-Nicene Library, vol. xvi., p. 348.

And it happened that, when S. Matthew entered within the gate of the city, (ܡܕܝܢܬܐ) the inhabitants of the city seized him, and dug and put out his eyes, and gave him to drink the cup which was mingled with sorcery, and conveyed him to the prison where every one was imprisoned who fell into their hands; and they threw down for him grass to eat.

And when the blessed Apostle had drunk the cup which they gave him, his heart was not changed; but he was always in urgent prayer and tears, saying: "Our Lord Jesus the Messiah, for whose sake we have left everything and follow Thee, because we know that Thou art the true God, and the Helper and the Deliverer of all those who trust in Thee,—look, Lord, and see what this hard-hearted people are doing to Thy servant Matthew, how they have made me like unto the beast in which there is no sense; for Thou art the Knower of everything. If thus be Thy will, O Lord, that I should become food for the inhabitants of this city, let Thy will be accomplished; I will not flee from Thy command. Give me the light of my eyes, that I may see what the people of this city do with me. Do not, Lord, forsake me, and do not give me up to this bitter death."

And whilst the blessed Matthew was praying thus, a mighty light shone through the whole place where he was imprisoned, and a voice was heard from the light, saying: "Matthew, my Apostle, lift up thine eyes." And straightway he lifted up his eyes and saw. And again the voice came unto him the second time and said: "Matthew, be firm, and be strong, (ܬܪܝܨ) and fear not;

for I will not abandon thee, nor forsake thee; for I will deliver thee from all temptations, and not thee alone but all thy companions, for I am with thee at all times. And now endure in this thy prison-house twenty-five days,[a] for the help of the souls of many. And after these things I will send unto thee Andrew, and he shall bring thee out of this prison and all those who are with thee here." And when our Saviour had said these things, He was lifted up to Heaven.

Then Matthew said: "Thy grace be with us, our Lord Jesus the Messiah." And he was within in the prison and was singing. And it happened that, when the executioners came into the prison to take out men for slaughter, Matthew shut his eyes, that they might not perceive that he saw the light. And it happened one day, when the executioners came and reached him, they read the ticket which was attached to his hand, and said among themselves, "In three days more we shall take out this one too and slaughter him;" for they used to write upon a ticket of wood the day on which a man was taken, and to tie it to his hand, that they might know the completion of his days.

And it happened that, when the twenty-seven days were completed, from (the time) that the blessed Matthew had been seized, our Lord Jesus the Messiah appeared unto Andrew in the country in which he was teaching, and said to him: "Andrew, rise, go with thy disciples (ܬܠܡܝܕܝܟ) to the city of which the inhabitants are cannibals, and take

[a] Margin, *twenty-seven*, as in the Greek and below.

Matthew out of the prison in which he is; for after three days those wretches are going to take him out and kill him for their food." And Andrew answered and said: "My Lord, I am not able within three days to go to that city, because the way is long; but send an Angel to take him out thence, for Thou, my Lord, knowest that I am clothed with flesh, and am not able to arrive there quickly, neither do I know the way." And our Lord answered and said to him: "Andrew, listen, and obey Him who made thee and brought thee into being; for He is able in the twinkling of an eye to command,[a] and that city would be lifted up and brought hither. For I will command the wind, and it shall convey thee thither. But arise in the morning, and go down to the sea-shore with thy disciples, and lo, thou shalt find a ship. Go on board of it, thou and thy disciples." And when our Lord had said these things, He gave him (the salutation of) peace, and was lifted up into Heaven.

Then Andrew arose in the morning, as he had been ordered, and went to the sea-shore with his disciples, and saw a small vessel, and in the vessel three men were sitting; for our Lord by His command had prepared a vessel, and He appeared in it in the likeness of a sailor, and there were with Him two Angels in the likeness of men. And Andrew, when he saw the vessel and the three men who were in it, rejoiced (with) a great joy, and drew nigh unto the vessel, and said (ܐܡܪ) to them: "Whither are ye going, my brethren?" And our Lord said to him: "We

[a] The ܐ before ܐܬܡܪܐ seems superfluous.

are going to the country of the Cannibals." Now Andrew did not perceive that it was Jesus, but our Lord concealed the might and power of His Godhead, and appeared like a steersman. And Andrew answered and said: "We too wish to go to that city." Then our Lord said to him: "Every man flees from that city, and ye wish to go thither!" Andrew answered and said: "We have something to do there, and we must go thither; and now, if ye are going to do a kindness unto us, show (it) to us." And Jesus answered and said to them: "Come on board in peace."

And Andrew answered and said: "I wish thee to know, my brother, before we go on board the vessel, that we have no ship-hire to give thee, nor have we bread for food with us." And our Lord said to him: "And how do ye come on board the vessel, when ye have no ship-hire?" Andrew says to Him: "Listen, my brother; do not suppose that from stiff-neckedness we do not give thee the ship-hire; but we are the disciples of our Lord Jesus the Messiah, who loved us, and chose us twelve, and gave us commandment and said: 'When ye go forth to preach, do not take with you purses nor bags, nor copper (coin) in your purses, nor bread, nor a staff, nor shoes; neither have ye two coats.'[a] (ܠܘ) If then thou wilt have compassion upon us, tell us quickly; and if not, we will look for another vessel." Jesus answered and said unto them: "If this be the commandment which ye have received, and ye keep it, come on board; for I say unto

[a] S. Matthew, ch. x. 9, 10; S. Mark, ch. vi. 8, 9.

you, that it is more pleasing to me that the disciples of the Messiah should come on board my vessel than those who give me gold and silver. But this I say unto you, that perhaps I am worthy that the disciple of the Messiah should come on board my vessel." And Andrew answered and said: "Permit me, my brother; may the Lord give thee a reward and pardon."

Then Andrew went on board the vessel,[a] and answered and said to his disciples: "My children, if ye choose, stay on shore, until I finish what was commanded me by our Lord, and return unto you." But his disciples said to him: "Far be it from us to do this! For if we remain behind thee, we shall become strangers to the grace which was given us; and now we will be with thee whithersoever thou goest."

Then Jesus answered and said to Andrew: "If thou art in truth the disciple of the Messiah, remind thy disciples of the miracles which thy Lord wrought, that thou mayest strengthen their minds, that they may forget (their) concern about this sea; for lo, we are making ready to loosen the vessel from the land and to sail." Then Jesus made a sign to one of the Angels, and he loosened the vessel from the land; and Jesus came and sat in the midst of the vessel. And Andrew was encouraging his disciples, and saying: "My children, ye have given up (ܡܣܪ) your lives for the Messiah; fear not; for He did not forsake us[b]

[a] Here the Syriac text omits a considerable portion of the Greek, from p. 138, l. 13, in Tischendorf's edition, to p. 139, l. 18. See Clark's Ante-Nicene Library, vol. xvi., pp. 351, 352. [b] Read ܡܢ ܠܟ ܥܒܕ ?

at the time when we were with Him in the vessel, and He had lain down to sleep in the vessel, trying us, for He was not asleep; and when there was a great wind, and the sea reared its waves so that they rose above the mast of the vessel, and great fear took hold of us, our Saviour arose and rebuked the wind, and the waves were assuaged, and there was a great calm on the sea; for everything obeys His command, because they are His creation. And now, my children, fear not." And when Andrew had said these things, he prayed that his disciples might remain at rest.

And when they had fallen asleep, Andrew turned and said to Jesus, not knowing that it was Jesus: "Tell me, man, and truly show me this art of thy steering; for I have never seen a steersman who managed a vessel as I now see thee. For sixteen times have I sailed on the sea, and this is the seventeenth, and I have never seen skill like this; for verily this vessel is in the midst of the sea just as if it were on land. Show me then thy art, O youth." Then our Lord said to Andrew: "We too have sailed many times on the sea, and a violent storm has risen against us; but because thou art the disciple of the Messiah, the sea has recognized thee and has not uplifted its waves against us." Then Andrew cried with a loud voice and said: "I bless (ܒܪܟ) Thy name, my Lord Jesus the Messiah, that Thou hast let me meet with a man who glorifies Thy name." And Jesus answered and said to him: "Tell me, disciple of Jesus, why the wicked Jews did not believe on thy Lord that He is the true God. Show me; for we have heard

that He showed His power to His disciples." And Andrew answered and said: "Yes, my brother, He showed us that He is the true God; and now do not suppose that Jesus is not God, for He made man."[a] And Jesus answered and said: "And why did the Jews not believe on Him?" Andrew answered and said: "O man, who hast the spirit of knowledge and all understanding, why temptest thou me?" Our Lord says to him: "I tempt thee not with these things, but my soul rejoices and exults in them." Andrew says: "My brother, the Lord shall fill thy soul with great joy and grace." Our Lord answered and said: "Narrate to me then." And Andrew answered and said: "Hast thou not heard of the miracles which He did before them? To the blind He gave light, and to the lame to walk, and to the deaf and dumb to hear and speak; and He cast out devils; the lepers He cleansed, the dead He raised to life; He changed water into wine; and He took five loaves and two fishes, and ordered the people to recline upon the grass, and blessed, and satisfied them; and five thousand did eat and were satisfied, and left (something) over. And again He spake a blessing (ܒܪܟܬܐ) over seven loaves, and satisfied four thousand. And He did many signs and wonders and miracles, which, if I narrate them before thee, thou wilt not be able to bear." Jesus says to him: "I shall be able; but to a

[a] Here again the Syriac text is shorter than the Greek, and some sentences are transposed. See Tischendorf's edition, p. 142, line 1, to p. 146, line 16; and Clark's Ante-Nicene Library, vol. xvi., pp. 353—6.

wise man one word is enough, though a fool not even many (words) can persuade."

And when our Lord knew that the vessel had arrived near the land, He leaned His head against one of the Angels, and ceased to converse with Andrew. And when Andrew saw (this), he leaned himself against his disciples, and sank into a heavy sleep. And our Lord said to the Angels: "Spread out your hands, and carry Andrew and his disciples, and go, place them at the gate of that city, the inhabitants of which eat the flesh of men." And the Angels did as they were commanded, and took up Andrew and his disciples, and carried (and) placed them at the gate of that city, the inhabitants of which eat men.

And when Andrew awoke from his sleep and opened his eyes, he saw that he was sitting at the gate of that city, and his disciples beside him, who were asleep. And being astonished at what had happened, he awakened them and said to them: "Rise, my children, and see the grace that has been with us, and know that our Lord was with us in the vessel, proving us, and we did not recognise Him." And his disciples answered and said to him: "Do not suppose, our father, (ܡܪܝ) that we knew that we were sailing on the sea, because we were sunk in a deep sleep; and we saw that Angels came and took our souls and carried them to Paradise; and we saw there great wonders, for we saw our Lord Jesus the Messiah sitting on a glorious throne, and all the Angels beholding Him; and we saw there Abraham and Isaac and Jacob and all the Fathers and the holy

Prophets, and you too the twelve Apostles, standing beside our Lord Jesus the Messiah; and we heard our Lord commanding His holy Angels: 'Be obedient to the Apostles in everything which they say unto you.' This is the vision which we saw, our father."

Then the blessed Andrew, when he had heard these things from his disciples, rejoiced (with) a great joy, that his disciples were worthy to see the great things of God. And he lifted up his eyes to heaven and said: "Pardon me, my Lord, and forgive me what I have done; for as a man I saw Thee in the vessel, and as a man I spake with Thee. Wherein have I sinned, my Lord? (for) Thou didst not show to me Thy majesty." And our Lord said unto him: "Thou hast not sinned, Andrew; but I did these things unto thee, because thou saidst, 'I cannot go to the City of Dogs in three days.' Lo, now have I shown thee that I am able to do everything by (my) power. But arise, and go into the city unto Matthew thy brother, and bring him forth from prison, him (ܗܘܢ) and all those who are imprisoned with him. And lo, I make known unto thee, before thou enterest into their city, that they will show thee cruel tortures, and thy body shall be torn, and thy blood shall be poured out upon the earth like water; for death they cannot give unto thee, but great tortures they are about to let pass over thee. But bear up, and harden not thyself against their wickedness. Remember the tortures which I endured, when the Jews smote me with their fists and spat in my face. Was I not able in the twinkling of an eye to move heaven and earth, and to

bring chastisement upon those who beat me? But I bore (it), and forgave them, that I might set you an example."

And Andrew straightway arose, and entered into that city with his disciples. And he went to the prison, and saw the seven keepers, who were standing at the gates of the prison and guarding it. And Andrew prayed, and these keepers fell down and died. And when he came nigh to the gate of the prison, he made upon the gate the sign of the Cross; and straightway the gate became open.

And when Andrew had entered the prison with his disciples, Matthew saw Andrew, and straightway he arose, and they asked after each other's welfare. And Andrew said to Matthew: "My brother, how hast thou got in here? For lo, after three days, the men of this city are going to take thee out and kill thee for their food. Where are the holy mysteries which thou hast learned? For if thou didst utter them, heaven and earth would tremble." And Matthew answered (ܡܠܐ) and said: "My brother Andrew, thou hast heard[a] our Lord say: 'Lo, I send you like lambs among wolves.'[b] For as soon as I entered into this prison, I prayed before the Lord, and He appeared unto me, saying: 'Bear up for twenty-seven days, and afterwards I will send unto thee Andrew, and he will take thee out of this prison and also all those who are with thee.' And as our Lord promised to me, lo, I see thee to-day; and now, what shall we do?"

Then Andrew looked in the midst of the prison, and

[a] I read ܫܡܥܬ, instead of ܫܡܥܬ, which is "I have heard."

[b] S. Matthew, ch. x. 16.

saw those men who were bound there, stripped (naked) and eating grass like cattle. And Andrew beat his breast and said: "Our Lord Jesus the Messiah, look and see what they have given to men, who are made in Thy image and in Thy likeness, to eat." And the blessed (one) began to rebuke Satan and to say: "Out upon thee, Satan, thou enemy of our God and of His Angels! How long wilt thou fight with the human race?"

And Andrew and Matthew kneeled and prayed; and afterwards Andrew laid his hands upon the eyes of those men who had been blinded, and straightway they all saw the light. And again he placed his hand upon their heart, and their understanding was changed and became like that of men. And he said to them: "Depart (ܙܠܘ) now to the lower part of the city. Lo, ye shall find on the road a large fig-tree; sit down under it, and eat of its fruit, till I come to you. And if I delay, ye will find for yourselves on it as much food as sufficeth for you." And those men answered and said to the blessed Andrew: "Come with us, sir, lest perchance the heathen men of this city see us again, and take us, and put us to tortures[a] which are worse than the former ones." And he said to them: "Go in peace; verily I say unto you, that, whilst ye are going, not even a dog shall bark at you." And those men went, as the blessed Andrew had said to them; and they were in number forty-nine. But to Matthew he said that he should go with his disciples to the east side of the city. And Andrew prayed, and a

[a] Literally, *and show us judgments.*

cloud descended, and took away Matthew and his disciples, and set them on a mountain, where Peter the Apostle was sitting and teaching; and they remained with him.

But Andrew, after he had gone out of the prison, was walking about in the city. And he saw a pillar, and upon it was standing a statue of brass; and he sat down by the side of that pillar, that he might see what would take place. And it happened that, when the executioners went (ܐܙܠܘ) to the prison to fetch out men for their food, as was the custom of every day, they found the gates of the prison open and the keepers dead and lying on the ground.[a] And they returned to the chief men, and said to them: "We went to the prison, and found it open and the keepers dead and lying on the ground;[a] and when we went in, we found no man there." And when the chief men heard (this), they said among themselves: "What is this thing that has happened? Have men perchance gone into the prison and killed the keepers, and taken those who were bound there, and departed?" Then the chiefs said to the executioners: "Go to the prison, and bring those seven keepers, that we may eat them to day; and straightway collect for us all the old men of the city, and let them cast lots among themselves, and those on whom the lot falls we shall go on killing every day, seven by seven, for our food, until we choose young men and put them on board ship, and

[a] Reading ܡܫܟܒܝܢ instead of ܡܫܟܒܐ. In the Greek, κειμένους ἐπὶ τῆς γῆς.

they go to the countries around us, and put men on board their ships and bring (them) hither, that they may be to us for food."

And when the executioners had gone to the prison, they brought those seven keepers dead. And there was there a large furnace, which was built in the midst of the city; and by the side of the furnace there was a large trough of stone, in which (ܕܡܐ) they used to kill the men, and their blood ran down and was collected in that trough, and they used to draw up the blood and drink it. And it happened that, when they had brought those seven, who were dead, they placed them beside the trough, that they might lay their hands upon them and lift them up. And the blessed Andrew[a] heard a voice saying to him: "Andrew, look and see what is being done in this city." And it happened that, when he saw (it), he prayed and said: "Our Lord Jesus the Messiah, who hast brought me to this city, do not permit that there take place in it anything hateful, but let the knives fall from the hands of these executioners." And straightway their hands were paralysed, and they were not able to lift them up or let them down. And when the nobles saw what had happened, they wept bitterly, saying: "Woe unto us, for there are magicians here, and they have gone into the prison, and slain the keepers, and brought out those who were imprisoned there; and lo, they have bewitched the executioners too. What then shall we do?"

[a] Perhaps we should read: *who were dead, and placed* (ܕܣܝܡܘ) *them* etc. *and lift them up, the blessed Andrew* etc.

Then they said to the executioners: "Go, collect for us the old men of the city, because we are hungry." And they went and collected them, and found two hundred and sixteen[a] in number, and brought them to their nobles; and they commanded them to cast lots, and the lot of seven old men came forth. And one of the old men, upon whom the lot had fallen, answered and said to the executioners: "I beg (ܒܥܐ) of you, I have a little son, take him and kill him in my stead, and let me go." And they said to him: "We cannot do this, unless the nobles bid us." And the executioners went and told their nobles these things. And the nobles answered and said to them: "If he gives a substitute, let him go"; and the executioners made this known to the old man. And the old man answered and said to them: "I have a daughter too; take her also with her brother for slaughter, and let me go." And he gave them up for slaughter, and the executioners took these children to kill them. And they were weeping and saying: "Do not kill us in this youth (of ours), but allow us to come to full growth, and then ye may kill (us)." And this also was the custom in that city, that they did not bury those who died, but ate them. And the executioners did not heed these children, but took them and went to the trough, in which they used to kill men, to kill them."

And when the holy Andrew saw (this), he wept bitterly, and said: "Our Lord Jesus the Messiah, as Thou

[a] The Greek text has *two hundred and seventeen*, ܬܪܝܢ ܫܒܥܬܪܥܪܐ.

didst hear me sinful[a] concerning these dead, and Thy Divinity did not suffer them to be eaten, so (ܗܟܢܐ) now too do not suffer them to be brought nigh to the death of these children, but let their hands be paralysed, and let the knives fall and melt like wax before the fire." And the moment that the blessed Andrew had prayed, the knives were loosened, and fell from the hands of the executioners. And when S. Andrew saw what had happened, he glorified God who had answered him in everything.

And when the rulers saw what had happened, they wept bitterly and said: "Woe unto us! what is there now for us to do?" And Satan took the likeness of an old man,[b] and stood in their midst, and said: "Woe to you! What can ye do? For ye have no food. And now arise, and seize in this city a stranger, whose name is Andrew, and kill him; for he has let out these men who were shut up in the prison."

And S. Andrew looked upon Satan, how he was talking among the crowd; but Satan did not see the blessed (one). And the Apostle of the Messiah answered and said to Satan: "O thou enemy of all mankind, who art constantly warring against them, our Lord Jesus the Messiah will humble thee and cast thee into the deep abyss of destruction." And when Satan heard this, he said, "Fie, fie upon thee! Thy voice I hear, but where thou art I know not." And the blessed (one) answered and said to Satan: "Verily thou art blind, and thou canst not (ܡܚܙܐ) see the saints." And when Satan

[a] Literally, *my sinfulness.* [b] The old man of Najd, الشيخ النجدي!

heard this, he said to the multitude: "See now, seize him with whom I am speaking, because he is the disturber of your affairs." And those wicked (ones) ran and shut the gates of the city; and they were going about and seeking for the blessed Andrew through the whole city, and did not see him. Then our Lord Jesus the Messiah appeared to him and said to him: "Andrew, arise, show them thy power, that they may learn that the power of Satan, who dwells in them, is nought."

Then the blessed Andrew arose in the sight of the whole multitude, and said: "I am Andrew, whom ye seek." Then the whole people ran and seized him, and said to him: "As thou hast done unto us, we will do unto thee." And they began taking counsel together and saying: "With what death shall we kill him? If indeed we take off his head, it is not a bitter death; and if we burn him with fire, neither is this anything." Then one of them, after Satan had entered into him, answered and said to them: "As he made us suffer, so we too will make him suffer. This let us do unto him. Let us put ropes round his neck, and drag him through the streets and lanes of this city; and when he is dead, then we will divide his body among all of us." And this seemed good before the whole (ܟܠܗ) people; and they cast ropes upon his neck, and were dragging him through all the streets and lanes of the city, until his body was torn by the stones over which he was dragged, and his blood was flowing like water. And when it was evening, they cast him into prison, with his hands bound behind him.

And again, when it was morning, they brought him out, and cast cords upon his neck, and dragged him through the whole city, and his whole body was torn by the ground. And the blessed (one) prayed with sighs and said: "Our Lord Jesus the Messiah, behold what they do with me, and I bear it because of Thy command, —for if it were not because of Thy mercy, Thou wouldest have sent them into the deep abyss, with their city,—but only, Lord, do not permit the enemy to mock me." And when the blessed (one) had said these things, Satan answered from behind him and said to the people: "Be smiting him upon his mouth, that he may not speak."

And when evening came, they cast him into the prison. Then Satan took with him seven demons, and went into the prison. And they stood before S. Andrew, and were mocking him, saying: "Now art thou caught in our hands. Who then shall deliver thee? For lo, thou destroyest our works out of every city, and hast desolated our temples and shrines, which were built for us." And Satan commanded those seven demons which were with him to slay the blessed (one). Then (ܗܘܐ), when these demons drew near, and saw the seal of the Messiah between his eyes, they were afraid and fled from him. And Satan answered and said to them: "Why flee ye from him? What is it?" And they say to him: "We cannot come near to him because of the seal which is upon him; but do thou go, slay him, if thou art able." And Satan said to them: "Come then, let us mock him." Then those demons came with Satan their master, and were mocking the blessed (one) and saying: "Thou, O

Andrew, lo, art come to great disgrace and to hard judgment." Then, when the blessed Andrew heard these things, he said: "If ye kill me outright, I will not do your pleasure, but the pleasure of my Lord; for if my Lord visits me in this city, I will chastise you as ye deserve." And when the demons heard these things, they vanished from before him like smoke.

And when it was morning, they brought the blessed Andrew out of the prison, and tied ropes round his neck, and were dragging him. And again his body (was lacerated) and all the hair of his head was pulled out. And the blessed (one) cried with a loud voice, with sighs and tears, and said: "Our Lord Jesus the Messiah, these tortures are enough for me, these three days, by day and by night, of Satan and of the demons and of these heathens. Command, Lord, and receive my spirit, or show me Thy grace that I may be strengthened." And when he had said these things, a voice came to him in Hebrew, saying: "Andrew, (ܐܚܝ) heaven and earth shall pass away, but my words shall not pass away.[a] And do thou now turn and see thy flesh, which has been plucked from thee, what has become of it." And he looked and saw large trees, which had grown up and bore fruit. And S. Andrew said: "Now, Lord, I know that Thou hast not forsaken me."

And when it was evening, they cast him into the prison, saying: "His body is destroyed, and during this night he will die." Then our Lord Jesus the Messiah

[a] S. Matthew, ch. xxiv. 35.

appeared to him in the prison, and said to him: "Andrew, give me thy hand." And He took him by his hand, and straightway he rose up whole. And the blessed (one) fell down and worshipped Him. And afterwards he looked into the midst of the pit in which he was imprisoned, and saw a pillar (statue) which was called in Greek Alabastros.[a] And Andrew stretched out his hand and said: "Thou dumb stone, fear the sign of the Cross, at which heaven and earth tremble; and straightway let there flow from thy mouth much water, that it may submerge this city." And straightway that pillar (stateu) let much water flow out like a mighty stream; and the water prevailed exceedingly, and killed their children and their cattle; and they were wishing to flee from the city.

Then the blessed Andrew prayed, and a fiery cloud descended, (ܥܢܢܐ) and surrounded the city like a wall, and they were unable to flee. And when Andrew knew what had happened, he glorified God and said: "I bless Thee, our Lord Jesus the Messiah!" And all the inhabitants of the city trembled, and were weeping and saying: "Woe to us! for all these things have come upon us because of the stranger who is in the prison; but let us go and release him, that we may not die wretchedly by these waters of the flood and by this fire."

And they all came to the prison, crying out with a mournful voice. And when the blessed Andrew saw

[a] The Greek text reads: *he saw a pillar standing, and upon the pillar an alabaster statue was placed.*

that their spirit was humbled to him, he said to the pillar (statue): "Enough now; do not emit water any more. Lo, I will go out and preach the word of God; and I say unto thee, that, if the people of this city believe, I will build in it a church, and I will remove thee hence, and convey thee and set thee up in it, in recompense for thy having answered me and done that which was commanded thee." And at that moment the statue ceased from its flowing. And Andrew went forth from the prison, and the water was running before his feet.

Then the old man, who had given up his children to slaughter in his stead, came nigh before him, and said to him: "Have mercy upon us, our lord." And Andrew answered and said to him: "I ask of thee, how canst thou say to me that I should have mercy upon thee, when thou didst not have mercy (ܪܚܡܐ) upon thy children. But I say unto thee, that in a little while these waters shall go and be swallowed up in the midst of the abyss, and these executioners, who were killing the men, and thou too shalt be swallowed up with them." And he turned and said to the assembly: "Come after me, all of you." And whilst they were going after him, the waters were divided hither and thither before the feet of the holy (one), until he came to the place of the trough. And the blessed Andrew lifted up his face to heaven, and prayed, and the earth opened, and swallowed up the water and the executioners and the old man. And when the people of the city saw what had happened, they began to say among themselves: "Woe to us! for this man has been sent hither by God, and he will kill us

because of the tortures which we made him bear; for lo, as it has been with the executioners and with that old man, (so) it will be with us." And the blessed Andrew, when he heard (this), said to them: "Fear not, my children, for not even these will God leave in Sheol; these have been snatched away to the lower earth, that ye might believe."

Then Andrew ordered them to bring all those who had been drowned by the water; and they were not able to bring them, because those who had died by the water were many, men and women, and children and animals. Then the blessed (one) prayed before God, and they were resuscitated and all arose. And after these things he baptised them in the name of the Father and the Son and the Spirit of holiness. (ܡܕܡ) And he marked out for them the likeness of a church, and it was built quickly. And they brought the pillar (statue) which had made the water flow, and set it up in the church. And he sketched out for them rules and laws by which they might subsist, and delivered to them the mysteries of our Lord Jesus the Messiah, and bade them sow and be nourished by the sweat of their faces. And he made haste to depart from them; and they were beseeching him, from the youngest to the oldest, and were saying to him: "We beg of thee, tarry with us a few days, (for) we are yet children in the faith, that we may receive of thy blessed fountain and of thy divine words." But he did not consent to abide with them, but went his way.

Then our Lord assumed unto him the likeness of a comely child, and said to him: "Why art thou going,

and leaving them without fruit, and not taking pity upon the children who are coming after thee and crying out? Now therefore return to the city, and abide with them seven days; and when thou enterest into the city, bring up those who were swallowed up in the abyss."

Then Andrew glorified God and said: "Blessed art Thou, our Lord Jesus the Messiah, for Thou dost not wish that a man should perish, but that he should live." And he returned, and entered into the city. And when the people of the city saw that he had returned, they rejoiced (with) a great joy. And he spent there seven days, (ܫܪܐ) teaching and confirming them in the faith of our Lord. Then the blessed Andrew prayed, and the men, who had been swallowed up in the abyss, were resuscitated. And after seven days all the people of the city went out, and were accompanying him on his way,[a] from the youngest even to the oldest, and were crying out and saying: "One is the God of the blessed Andrew, our Lord Jesus the Messiah, the Son of the living God;" to whom is befitting glory and worship and thanksgiving, with His blessed Father and His living and holy Spirit, for ever and ever, Amen.

Here ends the history of Matthew and Andrew, when they converted the City of Dogs, which is ʿĪrḳā.

[a] Literally, *and were showing him* (*the way*). So at least I venture to translate ܘܡܚܘܝܢ ܠܗ ܐܪܚܐ as equivalent to καὶ προέπεμπον αὐτόν. This seems preferable to reading ܡܬܚܘܝܢ, *and presented themselves to him.*

THE HISTORY OF THECLA,

THE DISCIPLE OF PAUL THE APOSTLE.[a]

When Paul had gone up to the city of Iconium after his persecution, there accompanied him Demas and Hermogenes, the coppersmiths, who were full of sedition and spake big words. And they were conversing with Paul as though with their friend; but Paul was looking to the dwelling-place[b] of the grace of the Messiah,[c] and was not doing unto them any harm, but was loving them truly. And he was so loving them, that he was making all the words (ܡܠܬܐ) of the Lord, and of the teaching and preaching and the birth and the resurrection of the Beloved, sink into their souls through the great (doings)[d] of the Messiah. And he showed them how they were revealed to him, and was narrating (them) unto them by word (of mouth).[e]

And a man, whose name was Onesiphorus, heard that Paul had come to the city of Iconium, and went out,[f]

[a] See the Syriac text, p. ܡܫܡܫ, and Clark's Ante-Nicene Christian Library, vol. xvi., p. 279. [b] *ἀποβλέπων εἰς μόνην τὴν ἀγαθοσύνην τοῦ χριστοῦ.* The translator seems to have confounded *μόνην* with *μονήν*, and to have read *εἰς τὴν μονὴν τῆς ἀγαθοσύνης τ. χ.* [c] D. *of God.* [d] B. C. D. *through the might.* [e] B. C. *revealed to him by word, and was narrating (them) unto them.* [f] Here the text of B. ends.

with the sons of Simon, and with Zeno, and with his wife, to meet Paul, that they might receive him; for Titus had told him[a] what was the aspect of Paul; for Onesiphorus did not know him in the body, but in the spirit. And he went (and) stood where the roads meet, on the highway which goes (ܡܠ) to Lystra;[b] and was standing and waiting for him, and looking upon those who were passing and returning, according to the marks which Titus had given him.[c] And he saw Paul coming, and in his stature he was a man of middling size, and his hair was scanty, and his legs were a little crooked,[d] and his knees were projecting (*or* far apart);[e] and he had large eyes,[f] and his eyebrows met, and his nose was somewhat long; and he was full of grace and mercy; at one time he seemed like a man, and at another time he seemed like an Angel. And when Paul saw Onesiphorus, he was glad; and Onesiphorus said to him: "Peace be to thee, thou apostle of the Blessed (One)." Paul saith to him: "Peace be to thee, (ܡܠܟ) Onesiphorus, and to all thy houshold." And Demas and Hermogenes were[g] filled with envy, and their jealousy was great; and they said to Paul: "Are we not of the Blessed (One),[h] that thou hast never saluted us thus?"

[a] C. *them.* [b] D. *to Lysia.* [c] C. *them.* [d] According to the Gr., ἀγκύλον ταῖς κνήμαις. [e] ܥܩܘܒ = עֲקֹב (in Arabic ٱلْعَرْقُوبُ is the *tendo Achillis*); ܢܓܡ from ܢܓܡ, *eminuit, prominuit.* The Apostle was bandy-legged. [f] ܥܝܢܝܢ = עֵינַיִם.

[g] D. adds *straightway.* [h] C. *Are we not blessed.*

He[a] answered and said to them: "Because I do not see in you the works[b] of righteousness." Onesiphorus saith to them: "If ye be aught, come ye too to my house[c] and rest."[d]

And when Paul had entered into the house of Onesiphorus, there was great joy there, and they kneeled down on their knees, and prayed, and brake bread. And Paul came nigh and spake unto him[e] the words of God concerning the controlling of the flesh and concerning the resurrection, and was saying: "Blessed are they who are pure in their heart, for they shall see God.[f] Blessed are they who have kept (ملحـ) their flesh[g] in purity, for they shall be called temples[h] of God. Blessed are they who control themselves, for God shall speak[i] with them. Blessed are they who have despised this world,[j] for they shall be pleasing unto God. Blessed are they who have wives as though they had them not, for they shall inherit the earth.[k] Blessed are they in whose heart is the fear of God, for they shall be called Angels.[l] Blessed are they who tremble at the words of God which they hear,[m] for them shall God call. Blessed are they who have received the wisdom of Jesus the Messiah, for they shall be called sons of God. Blessed are they who have kept the bap-

[a] D. *And Paul.* [b] C. *the fruit.* [c] D. *unto me.* [d] C. adds *with me.* [e] C. D. omit *unto him.* [f] S. Matthew, ch. v. 8. [g] D. *their bodies.* Compare 1 Corinthians, ch. iii. 16, 17; ch. vi. 18, 19. [h] D. *the temple.* [i] C. D. *speaketh.* [j] D. *the world.* [k] D. *shall be heirs of God.* [l] D. *in whom is the fear of God, for they shall be as angels.* [m] D. omits *which they hear.*

tism, for they shall rest with the Father, who is in Heaven,[a] and with His beloved Son.[b] Blessed are they who have received the exhortation of the Messiah, for they shall be in great light.[c] Blessed are they (ܡܠܝܠ) who for the love of God[d] have gone out of this body,[e] for they shall inherit eternal life, and shall stand at the right hand of the Son of God.[f] Blessed are the merciful, for mercy shall be upon them from God, and on the Day of Judgment they shall receive the kingdom.[g] Blessed are the bodies and souls of virgins, for they shall be pleasing unto God, and the reward[h] of their holiness shall not be lost, for, according to the word of the Father, there shall be found for them works[i] unto life at the day of His Son."

And whilst Paul was speaking these great things of God[j] in the midst of the Church,[k] in the house of Onesiphorus, one Thecla, a virgin, the daughter of Theocleia, who was betrothed unto Thamyris,[l] came and sat at a window, which was close to their roof, (ܡܠܝܠ) and was listening to the words of Paul, which he was speaking concerning purity; and she did not depart from that window, and by night and day was hearkening[m] to

[a] C. D. omit *who is in heaven.* [b] C. D. *the beloved Son.* [c] C. omits this sentence. [d] C. *of the Messiah.* [e] D. *the body.* [f] C. *at the right hand of God;* D. *for they shall judge the angels, and shall be found at the right hand of the Father.* [g] D. *for God shall have mercy upon them, and they shall not see the bitter day.* S. Matthew, ch. v. 7. [h] D. adds *and labour.* [i] D. *good works.* [j] D. *these divine words.* [k] D. omits these words. [l] D. adds *a king's son.* [m] C. *from that window either by night or day, and was hearkening.*

the prayer of Paul, and was wondering at[a] the faith.[b] Moreover too she was seeing many women, who were going in unto Paul that they might hear his words, for he was teaching[c] the commandments of God; and she was longing to hear the words of Paul, for his figure had not been seen by her, but it was his words only which she was hearing; and she did not stir at all from that window.

Then her mother sent for Thamyris her betrothed; and when Thamyris her betrothed[d] heard that his mother-in-law had called him, he ran and came to her, as if, lo, she was already granting[e] to him to take her to wife.[f] And Thamyris answered and said (ܐܡܪ) to his mother-in-law: "Where is Thecla[g] my betrothed, that I may see her?" Theocleia answered and said to him: "I have something new to tell thee, Thamyris! Thecla thy betrothed, lo, for three days and three nights has not got up from that window, neither to eat nor to drink; but her eyes are intently fixed and she is looking at a strange man, who speaks vain and foolish words as if for a pastime; and accordingly I am surprised how[h] discreet young women are quickly (and) evilly led away[i] after him. I say unto thee, Thamyris, that he has perverted

[a] D. *was profiting by.* [b] C. *his faith.* [c] D. omits *his words, for he was teaching.* [d] C. *the betrothed of Thecla.* [e] C. *as if, lo, she was being given.* [f] D. *Then, when her mother learned (this), she sent for Thamyris, and his mother-in-law called him; and he ran and came, for he imagined that she was surely granting to him that he might take her to wife.* [g] C. omits *Thecla.* [h] D. *that.* [i] D. *thus led astray.*

the whole city of the Iconians, and Thecla thy betrothed too, and many (other) women; and the young men[a] go in to him, and he teaches them to worship[b] one God and to live purely. And moreover Thecla is bound[c] like a spider on its web,[d] and is seized with a new desire (ܡܠܐ) and with an evil corruption, and[e] her eyes are intently fixed on whatsoever comes out of that chamber,[f] and she does not quit that window either to eat or to drink, and the virgin is quite absorbed (in thought).[g] But do thou, Thamyris, go near to her and speak with her, for she is betrothed to thee."

And Thamyris her betrothed drew nigh unto her, firstly, because he loved her, and secondly, because he had respect for her modesty; and he answered and said to her: "Thecla, thou[h] art my betrothed; why is it that thou doest thus? And what is the evil corruption that has taken hold of thee? Turn to Thamyris thy betrothed, and be ashamed before him." And her mother answered and saith to her: "Why is it that thou thus lookest down,[i] and givest no answer,[j] but art become[k] like a mad woman?"[l] And when the people of their houshold saw her,[m] they wept; (ܡܠܐ) and Thamyris was weeping because[n] his betrothed had parted from him;[o]

[a] C. D. *and many women and young men.* [b] C. D. *to fear.* [c] D. adds *to him.* [d] C. *on the window.* [e] C. D. *for.* [f] D. *on the words that are heard from the chamber.* [g] C. *corrupted.* Here C. adds: *and the parents of Thecla answered and said to Thamyris.* [h] C. *and said to Thecla; "Thou."* [i] D. adds *on the ground.* [j] D. adds *to us.* [k] D. *but actest.* [l] D. adds *and she gave them no answer.* [m] D. omits *her.* [n] D. adds *he saw that.* [o] D. *because he was parted from his betrothed.*

and the mother because she was parted from her daughter; and the women-servants because they were parted from their mistress.[a] And great was the grief and the mourning in their house. And Thecla paid no attention to all these things, but her mind was bent to hear the words of Paul.

Then Thamyris her betrothed became angry,[b] and sprang up (and) went out into the street, and was looking at those who were going in and out to Paul. And suddenly he saw two men who were quarrelling bitterly with one another. And Thamyris drew nigh unto them and said to them: "What are ye? Tell me. And who is this man, who (is) within, who is with you, who leads astray the souls of young women[c] and of virgins, and commands that there should be no marriage-feasts, but that they should live thus (as they are)?[d] I am willing to give you much money, if ye will tell me about him, who he is; for I am the chief (man) of this city." (ܗܠܝܢ) And Demas and Hermogenes, when they saw him,[e] came to him, and answered and say to him: "This man of whom thou hast spoken, we do not know him, who he is;[f] but he separates the young men from the virgins, and the virgins from the young men, and says to them, 'Ye cannot rise from the grave, unless ye keep yourselves purely.'" Thamyris answered and said to them: "Come, my friends, with me to my house, and

[a] This clause is wanting in D. Here there is a lacuna in A. [b] D. *Then Thamyris was filled with great anger.* [c] D. *of young men.* [d] D. *that men should live purely.* [e] D. omits *him.* [f] D. *who he is, we know not.*

rest yourselves with me."[a] And they went with him to a great repast, and much meat, and immense luxury, and splendid tables.[b] And Thamyris entertained them, because he loved Thecla his betrothed,[c] that he might get her as a wife on the day which his mother-in-law had fixed for him.[d] Thamyris answered and said to them as they were reclining (at table):[e] "Tell me, my friends, what are the doctrines which he[f] teaches, that I too may know; for they[g] are not few, who complain against him, and I too am[h] grieved for my betrothed, who loves a strange man, and I am parted from her."[i] (ملاك)

And Demas and Hermogenes answered and said to him with one consent[j]: "Thamyris,[k] bring him[l] before Castelus the hêgemôn,[m] and say,[n] 'This (fellow)[o] teaches the new doctrine, and is a Christian'; and lo,[p] straightway he will destroy him, and thou shalt take Thecla thy betrothed (to wife), and we will teach thee the resurrection of the dead, which he teaches."

And when Thamyris heard these words, he was filled with envy and jealousy, and rose early in the morning, and went to the house of Onesiphorus with the chief men of the city[q] and many people with staves. And he an-

[a] D. omits this last clause. [b] D. *with him to his house; and he made for them a great repast; and they saw in his house great wealth.* [c] D. adds *and wished.* [d] D. omits the words *on the day, etc.* [e] Here the text of A. recommences. [f] C. *Paul.* [g] D. *the people.* [h] D. adds *much.* [i] D. *and for his sake parts from me.* [j] Literally, *from one mouth.* [k] D. omits *Thamyris.* [l] C. *Paul.* [m] D. omits *the hêgemôn.* [n] C. D. add *of him.* [o] C. *This man.* [p] D. *and when the hêgemôn has learned (this).* [q] C. *with the priests.*

swered and said: "Paul, thou[a] hast destroyed the[b] city of the Iconians (ܐܝܩܘܢܝܘܢ) and[c] my betrothed, so that she will not be mine. Come to Castelus the hêgemôn." And the whole city said:[d] "Drag him along, he is a magician; for he has corrupted all our wives." And the whole people let themselves be persuaded. And when Paul had gone, they holding him, and stood before the hêgemôn,[e] Thamyris answered and said with a loud voice to the hêgemôn: "This man—we do not know who he is; but he does not suffer virgins to become (the wives) of men.[f] Let him tell thee, why he teaches this doctrine." And Demas and Hermogenes the smiths,[g] who were full of sedition,[h] drew near to Thamyris and said to him: "Say that[i] he is a Christian, and lo, (ܗܐ ܗܢܐ) at that moment he will destroy him." And when[j] the hêgemôn had heard the words of Thamyris[k] and of the whole people, who were holding Paul, they saw that the hêgemôn called Paul and said to him:[l] "Tell me, Paul, who art thou? And what teachest thou? For they[m] are not few who accuse thee." Then Paul lifted up his voice and

[a] C. D. *They answered and said to Paul: "Thou."* [b] D. adds *whole.* [c] D. *Iconians. Thamyris says to him: "And my betrothed," etc.* [d] D. omits these words. [e] D. "*Drag along this magician; he has corrupted all our wives." And the whole people took Paul and brought him before the hêgemôn. Thamyris, etc.* [f] D. adds: *and he has not done here what is pleasing.* [g] D. omits *the smiths.* [h] D. *being full of envy and sedition.* [i] D. *Inform the hêgemôn that.* [j] D. *and after.* [k] D. omits *the words of Thamyris.* [l] D. *had heard that Paul was a Christian, whilst the whole people, who were holding Paul, were standing (there), the hêgemôn said to Paul.* [m] D. *the persons.*

said: "I will relate to-day what I teach; listen, O hêgemôn.[a] I teach a living God; a God who does not requite retributions[b] unto men; a God who does not require anything, but to whom the life of men is useful. And[c] he has sent me that I might rescue them from destruction, and from uncleanness,[d] and from all deadly lusts, that they might sin no more. On this account God has sent me, whom I preach, (ܡܫܟܪܢܐ) and I proclaim[e] that in Him shall be the hope of all men; who has taken providential care and delivered the nations[f] from error, that they might sin no more, and might not walk in sedition, but that fear might be in them through belief in God,[g] and (that) they might know fear and love in truth.[h] And if I teach whatever God hath revealed unto me, what wrong do I do, O hêgemôn?" And when the hêgemôn heard these words, he commanded that Paul should go to prison, being bound, until he could have an opportunity of hearing him well.

And Thecla in that night[i] took off her bracelets and gave (them) to the doorkeeper of their house, and he opened the door for her; and she went out, and went to the jailor, who was guarding Paul, and gave him her mirror[j] of gold[k] that he might bring her in to Paul. And he brought her in,[l] and she came and sat by the feet of

[a] D. *I will make known to you to-day what I teach*, omitting *listen, O hêgemôn.* [b] D. *evil retributions.* [c] C. D. omit *And.* [d] C. *error.* [e] D. *and in whom I trust.* [f] D. *the world.* [g] D. *but that the fear of God and belief in Him might be in them.* [h] D. omits *in truth.* [i] D. adds *when she heard what had happened.* [j] C. *a mirror.* [k] D. *a ring of gold from her finger.* [l] D. omits this clause.

Paul,[a] (ܡܬܝܠ) and was listening to the great things of God. And Paul was not distressed, but was teaching the commandments of God openly to every one who was with him (in the prison).[b] And Thecla with great joy was kissing the bonds and chains which were laid on the hands and feet of Paul.[c]

And when her family and her betrothed sought for Thecla, as if she had been lost, they arose,[d] going about and searching for her in the streets. And the companion of the doorkeeper came, and informed against him,[e] and said: "I saw Thecla by night give her bracelets to the doorkeeper, and he opened the door for her, and she went out." And when they had scourged the doorkeeper, he confessed and said to them: "She went out, and said to me, 'Lo, I am going to the stranger, where he is[f] imprisoned.'" And they went, as the doorkeeper told them, and found her[g] sitting at Paul's feet,[h] she and many persons, and they were listening to the great things of the Most High.[i] (ܡܬܝܠ) And Thamyris went forth thence with many persons, and they went in a great rage, and informed the hêgemôn of what had happened. Then the hêgemôn said: "Fetch Paul." And the young men ran and unbound Paul, and were dragging him[j] from the prison until (they came) before the hêgemôn. And Thecla was prostrating herself and weeping

[a] D. merely *by his feet.* [b] D. *to every one who was coming unto him.* [c] D. *the bonds of Paul, and chains were laid etc.* Here a leaf is wanting in D. [d] C. *drew nigh.* [e] C. *against her.* [f] C. *who is.* [g] C. *Thecla.* [h] C. *his feet.* [i] C. *of God.* C. *Paul.*

on the spot where Paul had been sitting bound and teaching the commandments of God. And again of a sudden the hêgemôn commanded and said: "Bring Thecla, the betrothed of Thamyris." And Thamyris ran with many men, and they laid hold of Thecla, and were dragging her up to the hêgemôn. And when the hêgemôn saw her, he was very sorry for her; but Thecla was standing before him [a] with great joy, and was not sorry. Then of a sudden the whole people cried out and say: "Destroy this magician"; but he (the hêgemôn) did not say anything concerning Paul. Then the hêgemôn sat in council, and he arose, he and his companions, and they called Thecla, and say to her: "Why art thou not to thy betrothed (ܡܚܬܢܐ) according to the law of the Iconians?" And Thecla was standing and looking on Paul, and she answered not a word to the hêgemôn. Then her mother cried out and saith: "Burn the fool in the midst of the theatre, that all the women who see her, those whose doctrine this is, may be afraid."

And when the hêgemôn heard (this), he was very sorry for her. Then he commanded, and they scourged Paul, and cast him out of the city; and he condemned Thecla to be burned with fire in the midst of the theatre. And the hêgemôn arose and went to the theatre, he and the whole people, that they might see Thecla being burned with fire. And as a sheep on the mountain seeks its shepherd,[b] so Thecla too was seeking that she might see [c]

[a] C. omits *before him.* [b] C. *the shepherd.* [c] C. omits *that she might see.*

where Paul was. And whilst she was looking among all that crowd, she saw[a] the Lord Jesus the Messiah, who was sitting beside her in the likeness of Paul. And Thecla answered and saith: "Thus indeed hath Paul come and seated himself opposite me, as if I were not able to bear whatever may come[b] upon me." And she was looking upon him, and her eyes were gazing intently at him; and the Lord[c] rose up thence and ascended unto Heaven. (ܐܡܝܢ) And the youths and maidens brought faggots and placed (them) in the theatre, that they might burn Thecla; and they brought her into the theatre naked. And when the hêgemôn saw her, he wept, and was astonished at the strength that was in her. And they piled up the faggots, and the youths laid hold of her[d] that she might ascend the pile. And as soon as Thecla ascended (it)[e], she stretched out her hands in the form of the Cross, and ascended the pile. And when the flames of fire rose, not even an atom of her hair was singed, because the Spirit of God had compassion upon her;[f] and the sound of its roaring went up from the earth, and a raincloud overshadowed (them),[g] and hailstones and water were poured out abundantly, and many of those people, who were sitting and looking on, perished; and the fire was extinguished, and Thecla preserved alive.

[a] C. *Thecla saw.* [b] Reading ܡܬܝܡܝܢ with C. [c] C. adds *Jesus.* [d] C. *of Thecla.* [e] C. *ascended the pile.* [f] I read, with A, ܐܝܬܝ, not, with C, ܐܝܬܝ. Compare, in particular, the Samaritan ܐܝܬ. [g] C. seems to have the correct reading, ܥܢܢܐ.

And Paul was fasting, he and Onesiphorus, with his wife and children,[a] in a sepulchre which was open by the roadside of the Iconians. And when they had been many days fasting, the youths say to Paul, "We are hungry;" and they had not wherewith to buy for themselves bread, for Onesiphorus had left his house and his property, (ܡܕܝܢܬܗ) and he and his houshold had gone forth with Paul. Then Paul stripped off his tunic, and gave (it) to a boy, and said to him: "Go, sell (it), my son, and buy bread[b] in abundance, and come (back)." And the boy went to buy bread; and he saw Thecla their neighbour, and was astonished, and said to her: "Thecla, whither art thou going?" She saith to him: "After Paul I am going, for I have escaped from the fire." And the boy said to her: "Come with me, and I will lead thee to him; for he is supplicating[c] and weeping and fasting, lo, these six days, and begging of God concerning thee." And Thecla came with him to the sepulchre, and entered and stood over Paul, and found him kneeling on his knees and praying and saying: "Our Father, who art in Heaven, I beg of Thee, let not the fire touch Thecla, but extinguish it from her, because she is Thine." And Thecla, whilst she was standing beside him, opened her mouth and saith: "Father, who hast made Heaven and earth, Thou Father of the Holy (One), I praise Thee, who hast made me, and hast preserved me alive that I might see Paul." And Paul arose and saw her. And Paul

[a] C. adds *and his houshold.*
[b] C. *Go, my son, buy bread.*
[c] C. *groaning.*

answered and said: "God, (ܡܪܝܐ) the Searcher of hearts, the Father of our Lord[a] Jesus the Messiah, I praise Thee because what I asked of Thee Thou hast rescued from the fire, and hast granted me to see Thecla,[b] me and these persons who are with me; and in Thy hands[c] it is an easy thing to deliver from all distress one who praises Thy name for ever."

And Paul was glad and rejoicing with those persons who were with him. And the boy had brought them five loaves of bread, and herbs and water and salt;[d] and they were rejoicing in the pure works of the Messiah. And[e] Thecla saith to Paul: "I will cut off my hair, and go after thee, whither thou goest." He[f] answered and said to her: "It is a hard struggle, and thou art beautiful. (Take care) lest yet another trial come upon thee, which is worse than the first, and thou bear it not." And Thecla said to Paul: "Give me only the sign of God,[g] and temptation shall not come nigh unto me." Paul saith unto Thecla: "Be patient, and thou shalt receive thy water (of baptism)."

And Paul sent away Onesiphorus with his family, and he went to his home. And Paul took hold (ܡܫܟ) of Thecla's hand, and those persons who were with him, and they entered into Antioch. And as they were entering and going along, one of the chief men of Antioch,—Alexander was his name, and he had great influence[h]

[a] C. omits *our Lord.* [b] A. merely *to see her* (or *it*). [c] C. adds *alone.* [d] C. *and salt and water.* [e] C. *Then.* [f] C. *Paul.* [g] C. *of the Messiah.* [h] Literally, *and many works were done by him.*

in Antioch,—saw Thecla and was enamoured of her, and was trying to seduce Paul, and was counselling him that he should give him much silver and gold and he should give him Thecla. And Paul answered and said to him: "I do not know this woman of whom thou speakest, if she be a woman as thou sayest, nor is she mine." And because Alexander was powerful, he came and embraced Thecla in the middle of the street; and she did not endure (it), but was seeking for Paul, and cried out bitterly and said to him: "Do not force the stranger! Do not force the handmaid of God![a] I am a noble's daughter of the city[b] of Iconium; and because I did not wish to belong[c] to Thamyris my betrothed, they drove me out thence."[d] And she laid hold of Alexander, and tore (ܦܪܩ) his garments, and pulled off from him the golden crown of figures,[e] which was placed on his head, and dashed it to the ground, and left Alexander standing naked. And because he loved her, and also because he was ashamed of what she had done to him, he went at once and made (it) known before the hêgemôn.[f] And when the hêgemôn heard that Thecla had done these things, and she confessed what she had done to him, he sentenced her and ordered that they should cast her[g] to the beasts; for Alexander was exhibiting spectacles to the city.[h] And when all the inhabitants of the city

[a] Here the text of D. recommences. [b] D. omits *of the city.*
[c] D. *I did not belong.* [d] C. *from the city;* D. *from my city.*
[e] C. D. *of the figure of Cæsar.* [f] D. *and made known to the hegemon what Thecla had done.* [g] C. D. *he sentenced her that they should cast her.* [h] D. omits this clause.

heard this, they were astonished, and cried out in complaint before the tribunal and said: "Evil is the doom of Thecla." And Thecla came and stood before the hêgemôn, and made him swear that she should be kept in purity until they threw her to the beasts. And the hêgemôn, when he heard this thing, said to Thecla: (ܡܢܟ) "Go whither thou pleasest, and be in safe keeping."[a] And there was there[b] a rich queen, whose name was Tryphæna, whose daughter was dead; and she came and took Thecla, and was keeping her, and it was a consolation to her that she saw Thecla.[c]

And when the beasts were brought into the theatre, (men) came for Thecla, to take her away from the house of Tryphæna; and they led[d] her to the theatre. And they brought (her, and) stripped[e] her, and put a cloth round her loins, and made her stand naked, and brought in against her a huge lioness. And queen Tryphæna was standing beside the door of the theatre, and was weeping for her.[f] And the lioness came (and) drew near to her, and was[g] licking her, whilst Thecla was standing (there). And the whole people (ܡܕܝܢܬܐ) were[h] astonished at her and at the power[i] which God had given her. And they wrote on tablets and showed (them) unto all the people who were sitting (there); "Thecla they have called a violator of the temples,

[a] D. *Go, be in keeping where thou pleasest.* [b] D. omits *there.* [c] D. omits this clause. [d] D. *and lead.* [e] C. *brought Thecla and stripped.* [f] D. omits this clause. [g] D. *came, and when it had drawn near to her, it was* etc. [h] D. adds *much.* [i] D. *astonished at the power.*

because she cast down the crown of Cæsar[a] from the head of Alexander, who wished to do uncleanness with her." And all the people were crying out there[b] with their children, and saying: "Thy help, O God, (we implore) against the wickedness which has been (done) in this city." And again they let loose upon her other[c] beasts, and again they did not come near her. Then she went forth from the theatre, she and these beasts; and straightway came queen Tryphæna and took Thecla; because her daughter, who was dead, had appeared in a vision of the night and showed herself to her mother, saying: "My mother,[d] take in my stead this Thecla, the stranger and the persecuted,[e] that she may pray (ܨܠܝ) for me, that I may pass into the place of the righteous."

And when Tryphæna had taken her,—firstly, because she was grieved[f] that to-morrow[g] they were again going to throw her[h] to the beasts;[i] and next, because her soul was moved with compassion[j] for her daughter who was dead,—the queen saith: "A second time, Thecla, there is mourning in my house. Pray, and beg of God, that he may have mercy on thee and may deliver thee from these beasts; and pray and beg of God also[k] for my

[a] D. omits *of Cæsar.* [b] D. *were afflicted,* and omits *there.* [c] D. omits *other.* [d] D. omits *my mother.* [e] D. *this stranger and persecuted.* [f] D. *had taken her, she was grieved for her.* [g] C. omits *to-morrow.* [h] C. *lead her in.* [i] D. *the same beasts.* [j] I read ܡܪܚܡܝ (see above, p. 128, note f), not ܡܪܚܡܝ with D., nor ܡܪܚܡ with C. [k] C. D. omit *that he may have mercy . . . . also.*

daughter, that she may live; for thus I saw in my dream." And at that moment Thecla arose, and lifted up her voice,[a] and said: "God, who art in Heaven, the Father of the Most High,[b] grant to queen Tryphæna, according to her wish, that her daughter may live for ever." And when the queen heard these things, she sat in mourning, and was weeping and saying: "This beauty of thine, Thecla, to-morrow again the beasts will devour it."

And when it was dawn, Alexander ran[c] (and) came (מנו) to lead Thecla away, because he was giving the (exhibition of) beasts[d] to the city at the theatre.[e] And he answered and said: "Lo, the hêgemôn is sitting, and the whole people are hurrying us; give us Thecla who is (sentenced to be) devoured by the beasts, (and) we will carry her off."[f] And Tryphæna cried out[g] at him bitterly; and at the sound of the cry which she uttered at him, he fled. And the queen answered and saith: "Thy help, O God, (I implore); for lo, twice is there mourning in my house, and I have no one to help me; for my daughter lives not, who is dead,[h] and there is none of my kinsmen to stand at my side, and I am a widow. Go, Thecla! Thy God will help thee."

And again the hêgemôn sent young men for her to fetch her down.[i] And queen Tryphæna did not let go

[a] D. omits this clause. [b] D. *of Jesus the Messiah.* [c] D. omits *ran.* [d] D. *was exhibiting the beasts.* [e] D. *to the people,* and omits *at the theatre.* [f] D. omits this last clause. [g] D. *And Thecla was sitting (there). When queen Tryphæna had looked upon him, she cried out.* [h] D. omits these words. [i] D. *to bring her.*

her hold of Thecla, but was taking (ܡܢܗ) her by the hand, and going (with her), and saying to her: "My own daughter I accompanied and conveyed to the tomb; and thee, Thecla, lo, I am accompanying and leading, that the beasts may devour thee." And Thecla wept bitterly and groaned before God,[a] and said: "My Lord and my God, I believe in Thee, for I took refuge with Thee and Thou didst deliver me from the fire; and now[b] grant Thou a recompense to Tryphæna, because her soul has had compassion[c] upon Thy handmaiden and she has kept me in purity." And at that moment there was a great confusion, and the sounds of the cracking of many whips, which they were cracking at the beasts, and the sound of the outcry of men and women, who were saying, "Bring out the violator of the temple of the gods." And some of them were saying: "This city will be destroyed for the wickedness which it has done; the hêgemôn has ruined us all; for bitter (ܡܪܝ) is the sight which[d] we behold here, and evil is the doom of Thecla."[e]

And the young men came and took[f] Thecla away from the hands of queen Tryphæna, and led her into the theatre to throw her to the beasts. And they brought (her), and made her stand in the midst of the theatre, and stripped (her), and took away her clothes,[g] and put a cloth round her loins; and she was standing naked, and

[a] D. *before the Lord.* [b] C. D. omit *and now.* [c] See above, p. 133, note j. [d] C. *is that which.* [e] C. D. omits *of Thecla.* [f] D. *to take.* [g] C. adds *from her.*

said:[a] "My Lord and my God, the Father of our Lord[b] Jesus the Messiah, Thou art the Helper of the persecuted, and Thou art the Companion of the poor; behold Thy handmaiden, for lo, the shame of women is uncovered in me, and I stand in the midst of[c] all this people. My Lord and my God, remember Thy handmaiden in this hour." Then they brought in against her a leopard, which was very savage; and again they brought in against her a lioness. And Thecla was standing with her arms spread out in the form of the Cross. And the lioness ran (ܪܕܐ) towards her, and when it reached her, it came (and) lay down at her feet. And the leopard came to her,[d] to attack her, and fell down before her and burst. And again they brought in against her a bear,[e] which was very strong;[f] and it ran at Thecla. And the lioness, which was crouching at her feet, arose, and sprang upon[g] the bear and rent it. And again (they let loose) a lion which was trained to run at men, which belonged to Alexander; and it ran at Thecla. And the lioness, which was crouching beside her, arose, and met the lion; and the two sprang upon[h] one another, and after a little (while) the two killed each other. And the women specially (ܡܬܝܠܕ) sat in sorrow, who were

[a] C. D. *and saying.* [b] C. D. omit *our Lord.* [c] C. adds *the theatre before.* [d] D. *to the holy one.* [e] C. *a large bear.* [f] D. *against her a savage she-bear.* [g] I read ܡܬܚܡܐ in preference to ܡܬܚܡܐ (C) or ܡܬܚܡܐ (D). Compare in particular the Arabic هَمَسَ, *to break* or *crush,* اَلْهَمُوسُ or اَلْهَمَّاسُ, *the lion,* and هَمَزَ, *to pounce upon,* as a cat upon a mouse. [h] Here both C. and D. have ܡܬܚܡܐ.

sitting there and looking on, and saying:[a] "The lioness too, which was helping Thecla, is dead."

And again, lo, they let in upon her[b] many beasts. And when Thecla, standing (there),[c] saw that they were letting in upon her many beasts, she spread out her hands[d] and stood[e] praying. And when she had finished her prayer, she turned backwards, and saw a reservoir which was full of water.[f] And Thecla answered and saith: "Lo then, it is time to wash myself." And she lifted up her hands and saith: "In the name of Jesus the Messiah, lo, to-day, the last day, I am baptised." And when the women, who were sitting (there), saw (this), and the whole people, they wept and say to her: "Do not cast thyself into that water, for evil are the beasts that are in it." And the hêgemôn too, when he saw her, wept, that the beasts, who were in that water, should devour this beauty. (صبا) And Thecla leaped, and fell into the water. And the beasts, which were there, when they saw the flash of light,[g] died, and floated upon the surface of the water. And there was around her, and overshadowing her, a cloud of lightning, so that Thecla could not be seen (to descry) whether she was naked.

And when the women, who were sitting in the theatre, saw that other beasts were being let in at Thecla, which

[a] D. *and the women, who were seated (there) and looking on, were saying.* [b] D. *upon Thecla.* [c] D. omits these words. [d] D. adds *in the form of the Cross.* [e] Here a leaf is wanting in D. [f] C. omits *of water.* [g] C. *of fire*, and adds *in the midst of the water.*

were worse than the former, they broke out into wailing and say: "Thy help (we implore), O God! What do we see in this city?" And then these women came and cast perfumes upon Thecla; there were some who cast spikenard, and some sweet-marjoram (*amaracus*), and some *ṭarphūsē*;[a] and they were throwing perfumes into the midst of the theatre upon Thecla. And the beasts, which they had let loose at her, came up to her, and sat down around her, behind her and in front of her, and lay down and slept; and not one of them harmed Thecla. And again (ܐܦ) Alexander ran (and) came and said to the hêgemôn: "I have two bulls, which are very strong and savage; let us bring them and bind between them this (woman who is) doomed to be devoured by beasts, so that perchance they may become furious and destroy her." And the hêgemôn said to Alexander: "Go and do whatever seems good unto thee." And he sent and had the bulls fetched; and they brought Thecla from among the beasts, and took hold of her, and threw Thecla upon her face,[b] and took hold of her feet and bound her between the two bulls. And they brought spits and put them in the fire, and made the spits hot with fire, and laid them upon the thighs of the bulls, that they might become furious and in their anger[c] destroy the captive. And the bulls, because of the pain they suffered, sprang up suddenly; but a flash of fire ran and consumed[d] the

[a] I cannot translate this word, which is so written in C. The MS. A has ܪܥܐ . . ܐܒ, with the letters ܐܢ erased. [b] C. omits this clause. [c] C. *and with their feet.* [d] C. *sprang up suddenly and ran; but a flame of fire consumed.*

ropes which were fastened to the feet of Thecla, and Thecla sprang up and stood beside the bulls, as if she had no pain and as if she (ܡܫܬܪܝ) had not been bound. And when the hêgemôn and the whole city saw the great marvels which God had wrought with Thecla, they praised God for what they had seen.[a] And queen Tryphœna, who was standing by the door of the theatre, fainted away[b] and fell down on the ground, because she thought that Thecla was dead. And when her slaves saw that she had fainted and fallen down, they broke out into wailing, and rent their garments and say: "The queen is dead." And when the hêgemôn heard them say "The queen is dead," (he stopped the games,)[c] and the whole city trembled. And Alexander was afraid, and he ran (and) came and said to the hêgemôn: "Have pity on me, sir, and also on this city, and release this (woman, who was) doomed to be devoured by beasts, that she may go away from us, so that the city[d] too may not perish, lest perchance, when Cæsar hears of these things which we have done, he may destroy the city;[e] for queen Tryphæna is of the family of Cæsar, and lo, she was standing beside the door of the theatre, and she is dead."

Then the hêgemôn said: "Bring Thecla before me." And the young men ran (ܡܪܗܛܘ) and brought Thecla

[a] C. omits this sentence. [b] ܐܬܚܘܪ from the rad. ܚܘܪ. Compare the Arabic عُرِيَ, عارٍ, etc., and the word ܚܘܪܐ, "epilepsiæ species" (Castle). [c] I have supplied these words from the Greek, καὶ ἐπέσχεν ὁ ἡγεμών. The passage is wanting in C. [d] C. *our city*. [e] C. *our city*.

from the midst of the beasts, and made her stand before the hêgemôn on the tribunal. And the hêgemôn answered and said to Thecla: "Who art thou? And who was there beside thee, that not one of these beasts came nigh unto thee?" And Thecla said: "I am the handmaiden of the living God, and He who[a] was beside me is the Son of the living[b] God, in whom I have believed, by reason of whom not one of those beasts came nigh unto me; and He is the limit of life; for He is a companion to all the persecuted, and to those who have no hope, He is hope and life. I tell thee then, hêgemôn, and these men who, lo, are standing before thee, that he who does not believe in God—for, lo, ye have seen the great things of God, what He hath done[c] to His handmaiden,—he who does not believe in Him shall die for ever."[d]

And when the hêgemôn heard these words from the mouth of Thecla, he ordered them to bring clothes for her; and the hêgemôn said to her: "Thecla, take off the cloth that is wrapped (ܚܢܘܢ) round thy loins, and take these garments which I have had brought for thee." And Thecla answered and saith to the hêgemôn: "He who has clothed me with power amid these beasts, He will clothe me[e] at the Day of Judgment with life." And Thecla took off the cloth that was wrapped round her loins,[f] and took the clothes and put them on. And the hêgemôn made criers proclaim to[g] the whole people:

[a] C. *and what.* [b] C. omits *the living.* [c] C. *the great things which God hath done.* [d] C. omits this last clause, *he who,* etc. [e] We should naturally expect *will clothe thee,* ἐνδύσει σε. [f] C. omits this clause. [g] C. *And he sent out a crier (to proclaim) to.*

"Thecla, who is God's, and Thecla, who is righteous, I have released and given unto you."[a] And the women, who were sitting there in the theatre, shouted out with one voice, and offered praise (unto God), and said: "God is One, and the God of Thecla is One,[b] who has preserved her alive, and brought her forth from the midst of all these beasts." And with the voice of the women who shouted the whole city trembled. And straightway they ran (and) announced it to queen Tryphæna; and she ran (and) came and met Thecla, and embraced her and kissed her and said to her: "My daughter Thecla, now I believe that the dead live, and now I believe that my daughter lives.[c] Come then with me to my house, my daughter[d] Thecla, (ܒܪܬܝ) and everything whatsoever I have, I will assign to thee by deed."[e] And Thecla went with her and entered into her house, and rested there eight days, and taught queen Tryphæna all the commandments of God. And the queen believed in God, and a great many of her handmaidens; and there was great joy there.

And because Paul was dear unto her, Thecla sent and was seeking him everywhere. And when they had found him, they came and said to her: "Lo, he is in the city of Myra."[f] And she arose and departed from the house of queen Tryphæna, and dressed herself like a man, and

[a] C. *Thecla is God's and Thecla is righteous; I have released and given her unto you.* [b] C. has merely *The God of Thecla is one.*
[c] C. transposes these two clauses. [d] C. omits *my daughter.*
[e] Literally, *I will write to thee.* [f] I have followed the Greek, ἐν Μύροις. In the Syriac the word seems to be *Merv* (ܡܪܘ) !

girded her loins like a man,[a] and took with her many persons, and also some of the queen's handmaidens. And she went and entered into the city of Myra, and found Paul sitting and teaching the commandments of God. And Thecla stood beside him. And when Paul saw her and the people who were with her, he was astonished;[b] for Paul thought that a new trial was come upon him.[c] And Thecla answered and saith to him: "I have received baptism;[d] for He who commanded thee (ܐܡܪܟ) to preach, commanded me too to wash myself." And straightway Paul arose, and took her and all the people who were with her,[e] and led her to the house of Hermæus.[f] And[g] Paul and Thecla, and the people who were with them, sat down; and she narrated to them[h] everything that they had done with her;[i] and Paul marvelled greatly at the power which was given to Thecla; and all who were standing there and hearing what God[j] had done with her, were greatly confirmed[k] and established. And straightway they all arose, and praised God, who works[l] great things[m] in every one who believes in Him and does[n] His commandments. And they prayed and besought of God for queen Tryphæna, and said: "Our Lord and our God, the Father of the Most

[a] This clause is wanting in C. [b] Read ܐܬܒܗܬ. [c] C. *upon her.* [d] C. *my baptism.* [e] C. adds *and went.* [f] Or *Hermias.* [g] Here the text of D. recommences. [h] C. *and Thecla narrated to him.* [i] D. *that they had made her bear.* [j] D. *her God.* [k] D. *and many were confirmed.* [l] Reading with D. ܕܥܒܕ. [m] D. *miracles.* [n] D. *all those who believe in Him and keep.*

High, reward queen Tryphæna,[a] who has had compassion upon Thy handmaiden, and kept her in purity." And Thecla said to them:[b] "I am going to the city of Iconium." (ܐܝܩܘܢܝܘܢ) Paul saith to her: "Go and teach there[c] the commandments[d] of God." And when queen[e] Tryphæna heard that Thecla was going to the city of Iconium, she took much clothing and gold, and sent (them) to Thecla. And Thecla took the clothing and some of the gold, and sent (them) to Paul for the service of the widows and for those who were in want of them.

And Thecla went (and) entered into the house of Onesiphorus, and fell upon her face on the place where Paul used to sit and teach the commandments of God; and she was weeping and saying: "O Lord,[f] our God and[g] the God of this house, in which light shone upon me from Jesus the Messiah, the Son of God, who aided me in prison, and delivered me from the fire, and preserved me from among[h] the furious beasts, and helped me before the hêgemôn, and gave me my baptism,[i] (ܡܥܡܕܐ) and gave me purity that I might live for ever,[j] and might go into the glories which are kept for me and for those who keep the commandments of God[k] in righteousness—He is one God the Most High, who sitteth upon

[a] D. *besought of God, the Father of the Most High, and said: "Our Lord and our God, reward Tryphæna Thy handmaiden."* [b] C. *to Paul.* [c] D. omits *there.* [d] C. adds *and the word.* [e] D. omits *queen.* [f] C. D. omit *O Lord.* [g] C. omits *and.* [h] D. omits *among.* [i] D. *gave me baptism.* [j] D. *and granted me that I should live for ever;* C. *and it* (viz. baptism) *was unto me for purity that,* etc. [k] A. *His commandments.*

the throne of the cherubim, to whom be praises[a] for ever, Amen and Amen."[b] And after these great things which God had done with her, she learned[c] there in the city of Iconium that Thamyris her betrothed was dead, but her mother Theocleia alive; and[d] she sent and called her and saith to her: "My mother Theocleia, if thou canst believe, believe that there is one God, the Lord[e] in Heaven;[f] and if thou lovest wealth and gold and silver that perish, lo, they are given unto thee from this hour; (ܡܢܗܪ) but if thou wilt believe[g] that there is one God in heaven, and that there is no other god but He, thou shalt be able to live and to observe whatever I say unto thee; for lo, I stand before thee, who have escaped from the fire, and have escaped from the furious beasts, and have escaped from before the hêgemôn,[h] for my God and my Lord helped me, and gave me power to endure all these things." And all these things did she testify unto her mother; and she departed from the city of Iconium, and went to Seleucia,[i] and there too she enlightened[j] many persons by the word of God,[k] and lay down to sleep in a quiet resting-place.[l]

[a] D. *praises be unto His name.* [b] C. omits *Amen and Amen.* [c] C. *found,* D. *heard.* [d] D. *Then.* [e] C. omits *the Lord.* [f] D. *if thou canst believe that there is one God the Lord in Heaven and in earth, thou shalt live for ever.* [g] D. adds *from now.* [h] D. *and have been delivered from the furious beasts, and have prevailed over the hêgemôn.* [i] D. *Thessalonica.* [j] D. adds *and taught.* [k] C. *of the living God.* [l] C. *and after a time she lay down to sleep in a quiet resting-place, which pleased God;* D. *and after these glorious deeds the blessed Thecla lay down to sleep in a quiet resting-place in the Messiah Jesus our Lord, to whom and to His Father and to the holy Spirit, be glory and honour*

Peace be with you, servants of Jesus the Messiah, who keep His commandments in purity, that the Father may recompense you with all that He hath promised unto you through His Son, who is our King.

Here ends (the history of) Thecla, the disciple of the Apostle Paul.[a]

and worship, now and at all times and for ever, Amen. Here ends the history of the holy Thecla, the disciple of the Apostle Paul, may her prayer help us in both worlds constantly, Amen.

[a] All this is wanting in C. For the colophon of D. see last note.

THE ACTS OF

JUDAS THOMAS (OR THE TWIN),

THE APOSTLE.

THE (first) act of Judas Thomas the Apostle, when He sold[a] him to the merchant Ḥabbān, that he might go down (and) convert India.[b]

AND when all the Apostles had been for a time in Jerusalem, — Simon Cephas and Andrew, and Jacob (James) and John, and Philip and Bartholomew, and Thomas and Matthew the publican, and Jacob (James) the son of Alphæus, and Simon the Ḳananite, and Judas the son of Jacob (James),[c]—they divided the countries among them, in order that each one of them might preach in the region which fell to him and in the place to which his Lord sent him. And India fell by lot and division to Judas Thomas (*or* the Twin) the Apostle. And he was not willing to go, saying: "I have not strength enough for this, because I am weak. And I am a Hebrew: how can I teach the Indians?" And whilst Judas was reasoning thus, our Lord appeared to him in a

[a] Perhaps the word ܡܪܝ, *our Lord*, may have been accidentally omitted. [b] See p. ܡܕ of the Syriac text, and Clark's Ante-Nicene Christian Library, vol. xvi., p. 389.

[c] Compare S. Matthew, ch. x. 2—4.

vision of the night, and said to him: "Fear not, Thomas, because my grace is with thee." But he would not be persuaded at all, saying: "Whithersoever Thou wilt, our Lord, send me; only to India I will not go." (مجلد) And as Judas was reasoning thus, a certain merchant, an Indian, happened (to come) into the south country from ————,[a] whose name was Ḥabbān;[b] and he was sent by the king Gūdnaphar,[c] that he might bring to him a skilful carpenter. And our Lord saw him walking in the street, and said to him: "Thou wishest to buy a carpenter?" He saith to him, "Yes." Our Lord saith to him: "I have a slave, a carpenter, whom I will sell to thee." And he showed him Thomas at a distance, and bargained with him for twenty (pieces) of silver (as) his price, and wrote a bill of sale thus: "I, Jesus, the son of Joseph the carpenter, from the village of Bethlehem, which is in Judæa, acknowledge that I have sold my slave Judas Thomas to Ḥabbān, the merchant of king Gūdnaphar." And when they had completed his bill of sale, Jesus took Judas, and went to Ḥabbān the merchant. And Ḥabbān saw him, and said to him: "Is this thy master?" Judas saith to him: "Yes, he is my master." Ḥabbān the merchant saith to him: "He has sold thee to me outright." And Judas was silent.

And in the morning he arose and prayed, and entreated of his Lord, and said to Him: "Lo, our Lord, as Thou wilt, let Thy will be (done)." And he went

[a] The MS. is unfortunately injured at this place, so that the name is no longer legible. [b] Arabic حَبَّان, Gr. Ἀββάνης. [c] So in the MS., *Gūdnpr* or *Gūdnfr*. The Gr. has Γουνδάφορος.

to Ḥabbān the merchant, without carrying anything with him except that price of his, for our Lord had given it to him. And Judas went and found Ḥabbān the merchant (ܡܪܟܐ) carrying his goods on board the ship, and he began to carry (them) on board with him. And when they had gone on board and sat down, Ḥabbān the merchant saith to Judas: "What is thy art which thou art skilled in practising?" Judas saith to him: "Carpentering and architecture—the business of the carpenter." Ḥabbān the merchant saith to him: "What dost thou know to make in wood, and what in hewn stone?" Judas saith to him: "In wood I have learned to make ploughs and yokes and ox-goads, and oars for ferry-boats,[a] and masts for ships;[b] and in stone, tombstones and monuments, and temples, and palaces for kings." Ḥabbān the merchant saith to him: "And I was seeking just such an artificer." And they began to sail, because the breeze was steady; and they were sailing along gently, until they put in at the town of Sandarūk.[c]

And when they had disembarked on the land, and were entering and going into the city, they heard the

[a] *Pontones.* See Du Cange, Gloss. med. et inf. Latinit., t. v., p. 348: "Genus Gallicanarum navium, Cæsari lib. 3. cap. 29. cui eædem sunt onerariis. . . . . Isidoro vero lib. 19. cap. i. dicitur *Pontonium, navigium fluminale, tardum, et grave, quod non nisi remigio progredi potest.* Gloss. Ælfrici: *Pontonium*, punt. Alibi, flyte."

[b] ܡܪܟܐ. So the MS. here, but at p. ܡܫܟܢ, l. 11, ܡܪܟܐ. The former seems to be correct. I have rendered the words by *masts*, but it might also mean *the large beams* or *girders* of a ship. [c] So the MS. *Sndrūk.* The Greek has εἰς Ἀνδράπολιν.

sound of pipes[a] and organs[b] and much singing. And Judas was asking and saying: "What is the rejoicing that is in this city?" They say to him: "Thee too have the gods brought that thou mayest be glad in this city; for the king has an only daughter, and he is giving her to a man; and this sound of rejoicing is that of the wedding-feast. And heralds have been permitted by the king to proclaim, that every one should come to the feast, (ܡܫܬܐ) both poor and rich, and slaves and freemen, and strangers and citizens. And every one who does not come to the feast, is in danger of the anger of the king." The merchant Ḥabbān saith to Judas: "Let us too go, that we may not be spoken ill of, especially as we are strangers." And when they had stopped at an inn and rested a little, they went to attend the feast. And Judas reclined in the middle, and they were all looking upon him as upon a stranger, who came from another place. And the merchant Ḥabbān, his master, was reclining in another place.

And when they ate and drank, Judas was tasting nothing at all. Those who were beside him say to him: "Why art thou come hither, since thou art not able to eat or to drink?" Judas saith to them: "For something that is better than eating or drinking, am I come hither; and for the king's rest, and that I might accomplish his will; and because the heralds were proclaiming, that he who hears and does not come, shall receive chastise-

[a] Gr. *συμφωνία* (see Daniel, ch. iii. 5, 10, 15). See Du Cange, art. *Symphonia*. [b] Gr. *ὕδραυλις*.

ment." And when they had eaten and drunk, both oil and dried fruits were brought in to them, and they took (thereof). Some were anointing their faces, others their beards, and others other places; but Judas was praising God, and signing the middle of his head (with the Cross); and he moistened his nostrils with a little (of the oil), and put (some) in his ears, and made the sign (of the Cross) over his heart; and a garland of myrtle was placed on his head, (ܡܫܚܐ) and he took a reed-branch in his hand.

Then the flute-girl, who was in the midst of the party, was going round to them all; and when she came to Judas, she was standing and playing over him. And the flute player was a Hebrew (woman).

And when she had stood over him a long time, Judas did not lift up his face, but was looking all the while on the ground. And one of the cupbearers came, (and) raised his hand and smote him on his cheek. And Judas looked at him and said to him: "My God will forgive thee this in the world to come, but in this world He will show His wonders on the hand which smote me, and I shall see it dragged along by a dog." And Judas began to sing this song.

"My Church is the daughter of light; the splendour of kings is hers. Charming and winsome is her aspect, fair and adorned with every good work. Her garments are like unto flowers, the smell whereof is fragrant and pleasant. On her head dwelleth the King, and He feedeth those who dwell with Him beneath. Truth is placed on her head, joy moves in her feet. Her mouth is open,

and it becometh her, wherewith she uttereth all songs of praise. The twelve Apostles of the Son, and the seventy-two (disciples) thunder forth (His praises) in her. Her tongue is the curtain, which the priest raiseth and entereth in. Her neck is the lofty flight of steps,[a] which the first architect did build. Her hands, both of them, proclaim (and point out) the place of life; and her ten fingers have opened the gate of Heaven. Her bridal chamber is lighted up, and full of the sweet odour of salvation. A censer is ready in its midst, (ܡܕܝ) love and belief and hope,[b] gladdening all; within, truth (dwells) in humility. Her gates are adorned with truth; her groomsmen surround her, all whom she hath invited; and her pure bridesmaids (go) before her, uttering praise. The living are in attendance upon her, and they look to their Bridegroom who shall come, and they shall shine with His glory, and shall be with Him in the kingdom which never passeth away. And they shall be in the glory to which all the just are gathered; and they shall be in the joy[c] into which some enter; and they shall put on shining garments, and shall be clothed with the glory of their Lord. And they shall praise the living Father, whose majestic light they have received, and have been enlightened by the splendour of their Lord,[d] of whose

[a] Literally, *steps* (*above*) *steps* or *stair* (*above*) *stair*. [b] Faith, hope, and charity. [c] Or *at the festivity*, εὐωχία. [d] I would venture to read, for the sake of the parallelism, ܢܗܝܪܘ, *and they shall shine* or *be enlightened*, were it not that the corresponding clause in the Greek is καὶ ἐφωτίσθησαν ἐν τῇ θέᾳ αὐτοῦ τοῦ δεσπότου αὐτῶν.

food they have received, which never hath any excrement,[a] and have drunk of the life which makes those who drink of it long and thirst (for more); and have glorified the Father, the Lord of all, and the only-(begotten) Son, who is of Him, and have praised the Spirit, His Wisdom."

And when he had sung this song, all who were beside him were looking at him, and were seeing that his aspect was changed; but they could not at all understand what he was saying, because he was speaking in Hebrew, and they did not know (it). But the flute-player had heard everything, because she was a Hebrew (woman), and she was looking at him. And when she left him and played to the others, she still kept looking at him, and loved him as (ܡܢܝ) a countryman of hers; and in his looks he was more beautiful than all those who were there. And when the flute-player had finished, she sat down opposite to him and did not turn away her eyes from him; but he did not lift up his eyes, and did not look at any one, but was ever looking upon the ground, (waiting) till he might arise and depart from the banquet-room. And the cupbearer had gone down to the fountain to draw water, and a lion happened to be[b] there, and rent him and tore him limb from limb. Then the dogs were carrying off his limbs singly; and a black dog

[a] Not "*of which there is no failing at all.*"

[b] ܐܬܪܥܝ, not "happened," but "happened to be," "was present," "met him there." Compare 2 Samuel, ch. xx. 1 (Pesh.), S. Luke, ch. xxiii. 48 (Cureton.), Cureton's Anc. Syr. Docc., p. ܢ, l. 21; and see Hoffmann in the *Götting. gel. Anzeigen* for 1871, St. 31, pp. 1225—8.

carried off his right hand, which he had raised against Judas, and brought it into the midst of the banquet-room.

And when they all saw it, they were amazed. And when they were all asking which of them was lost, the hand was found to be that of the cupbearer who had smitten Judas. Then the flute-player broke her flutes, and came to the feet of the Apostle, (and) sat down, and was saying: "This man is either God or the Apostle of God; for I heard him (say) in Hebrew what he said to that cupbearer, and immediately it befel him. For he said to him, 'I shall see a dog dragging about the hand that smote me'; and lo, ye have seen how the dog dragged it about." And some of them believed the flute-player, and some of them did not believe (her). And the king, when he heard this story, came and said to Judas: "Come with me, and pray for my daughter, (ܡܚܕܐ) because she is my only one, and to-day I am giving her away in marriage."[a] And he did not wish to go with him, because our Lord had not yet manifested Himself to him in that place. But the king carried him off by force to the bridal chamber.

And he began to pray and to say thus: "Our Lord,—companion of His servants, and guide and conductor of those who believe in Him, and refuge and repose of the afflicted, and hope of the poor, and deliverer of the feeble, and healer of sick souls, life-giver of the universe, and

[a] Literally, *preparing her, fitting her out (for her husband), giving her her marriage outfit.*

saviour of (all) creatures,—Thou knowest what things are going to happen, and through us Thou accomplishest them. Thou art the discloser of hidden secrets, and the revealer of mysterious sayings. Thou art the planter of the good tree, and through Thy hands all acts take place. Thou art hidden in all Thy works, and art manifested[a] in their acts, Jesus, perfect Son of perfect mercy; and Thou didst become the Messiah, and didst put on the first man. Thou art the power, and the wisdom, and the knowledge, and the will, and the rest of Thy Father, in whom Thou art concealed in glory, and in whom Thou art revealed in Thy creative agency; and Ye are one with two names. And Thou didst manifest Thyself as a feeble (being), and those who saw Thee, thought of Thee, that Thou wast a man who had need of help. And Thou didst show the glory of Thy Godhead in Thy longsuffering towards our manhood, when Thou didst hurl the evil (one) from (ܡܢ) his power, and didst call with Thy voice to the dead, and they became alive; and to those who were alive and hoping in Thee, Thou didst promise an inheritance in Thy kingdom. Thou wast the ambassador, and wast sent from the supernal heights, because Thou art able to do the living and perfect will of Thy sender. Glorious art Thou, Lord, in Thy might; and Thy renovating administration is in all Thy creatures, and in all the works which Thy Godhead hath established; and no other is able to annul the will of Thy majesty, nor to stand up against Thy nature

[a] Literally, *known*.

as Thou art. And Thou didst descend to Sheol, and go to its uttermost end; and didst open its gates, and bring out its prisoners, and didst tread for them the path (leading) above by the nature of Thy Godhead. Yea, Lord, I ask of Thee on behalf of these young people, that whatever Thou knowest to be beneficial for them, Thou wilt do for them." And he laid his hand upon them, and said to them: "Our Lord be with you"; and he left them and went away.

And the king requested the groomsmen to go out of the bridal chamber. And when all the people had gone out, and the door of the bridal chamber was closed, the bridegroom raised up the curtain, that he might bring the bride to himself. And he saw our Lord in the likeness of Judas, who was standing and talking with the bride. And the bridegroom said to him: "Lo, thou didst go out first; how art thou still here?" (ܗܳܐ) Our Lord saith to him: "I am not Judas, but I am the brother of Judas." And our Lord sat down on the bed, and let the young people sit down on the chairs, and began to say to them:—

"Remember, my children, what my brother spake with you, and know to whom he committed you; and know that as soon as ye preserve yourselves from this filthy intercourse, ye become pure temples, and are saved from afflictions manifest and hidden, and from the heavy care of children, the end of whom is bitter sorrow. And if ye have children,[a] for their sakes ye will become oppres-

[a] Reading, according to the Greek, ܬܪܥܝܢ.

sors and robbers and smiters of orphans and wrongers of widows, and ye will be grievously tortured for their injuries. For the greatest part of children are the cause of many pains; for either the king falls upon them, or a demon lays hold of them, or paralysis befals them. And if they be healthy, they come to ill either by adultery, or theft, or fornication, or covetousness, or vain-glory; and through these wickednesses ye will be tortured by them. But if ye will be persuaded by me, and keep yourselves purely unto God, (ܡܫܝܚܐ) ye shall have living children, to whom not one of these blemishes and hurts cometh nigh; and ye shall be without care and without grief and without sorrow; and ye shall be hoping (for the time) when ye shall see the true wedding-feast; and ye shall be in it praisers (of God), and shall be numbered with those who enter into the bridal chamber."

And the young people were persuaded by our Lord, and gave up themselves to Him, and were preserved from filthy lust, and passed the night in their places. And our Lord went forth from beside them, and said to them: "May the grace of your Lord be with you." And in the morning, when it was dawn, the king had the table furnished early, and brought in before the bridegroom and bride. And he found them sitting the one opposite the other, and the face of the bride was uncovered and she was sitting, and the bridegroom was very cheerful. The mother of the bride saith to her: "Why are thou sitting thus, and art not ashamed, but (art) as if, lo, thou wert (married) a long time and for many a day?" And her

father too said: "Because of thy great love for thy husband dost thou not even veil thyself?"

And the bride answered and saith to her: "Truly, my mother, I am in great love, and I am praying to my Lord that I may continue in this love which I have experienced this night, and may call for the incorruptible Bridegroom who has revealed Himself to me this night. And that I am not veiled, (is) because the veil of corruption is taken away from me; and that I am not (معجل) ashamed, (is) because the deed of shame has been removed far from me; and that I am not repentant, (is) because the repentance, which restores to life, abides in me. And that I am cheerful and gay, (is) because, in the day of this transitory joy, I am not agitated by it; and that this deed of corruption is despised by me, and the spoils[a] of this wedding-feast that passes away, (is) because I am invited to the true wedding-feast; and that I have not had intercourse with a husband, the end whereof is bitter repentance, (is) because I am betrothed to the true Husband." And many things which were like unto these was she saying.

Then too the bridegroom answered and said: "I praise Thee, (Thou) new God, who by means of a stranger hast come hither. I glorify Thee, (Thou) God, who hast been preached by means of a Hebrew man; who hast removed me from corruption, and hast sown in me life; who hast delivered me from the disease

[a] غنائم in the literal sense of שָׁלָל and غَنِيمَة; or else metaphorically "the gain," "the joys of this marriage."

that was abiding in me for ever; who hast revealed to us Thyself, and I have perceived in what (state) I am; who hast saved me from falling and hast led me on to a better state; who hast rescued me from these transitory things, and hast deemed me worthy of those that are not transitory; who hast let Thyself down even to my littleness, that Thou mightest bring me unto Thy greatness; who didst not withhold Thy mercy from me who was lost, but didst show me (how) to seek for myself and to put away from me the things that are not mine; who, when I did not know Thee, (ܡܕܝ) hast sought me Thyself; who, when I did not perceive Thee, hast come unto me; whom I have now perceived, and am not able to say anything which I do not know; against whom I cannot consent that I should say aught with boldness, for it is because of Thy love that I am bold."

And when the king heard these things from the bridegroom and from the bride, he rent his garments, and said to those who were by him: "Go forth in haste through the whole city, and go about, (and) bring me that sorcerer, whom I introduced with my own hands into my house, and bade him pray over my unlucky daughter. To the man who shall find him and bring him to me, I will give whatever he shall ask." And they went (and) were going about looking for him, and did not find him, because he had set out. And they went to the inn where he had stayed, and found the flute-girl sitting and weeping, because he had not taken her with him. And when they told her what had happened, she was glad and saith: "I have found rest

here." And she arose (and) went to the young people, and was dwelling with them a long time. And they taught the king too, and collected a number of brethren, until news was heard of the Apostle (being) in the realm of India; and they went to him and were united unto him.

Here ends the first act. (ܐܬܪܐ)

The second act, when Thomas the Apostle entered into India, and built a palace for the king in Heaven.

And when Judas had entered into the realm of India with the merchant Ḥabbān, Ḥabbān went to salute Gūdnaphar, the king of India, and he told him of the artificer whom he had brought for him. And the king was very glad, and ordered Judas to come into his presence. And the king said to him: "What art dost thou know to practise?" Judas saith to him: "I am a carpenter, the servant of a carpenter and architect." He saith to him: "What dost thou know to make?" Judas saith to him: "In wood I know (how) to make yokes and ploughs and oxgoads, and oars for barges and ferryboats, and masts for ships; and in hewn stone, tombstones and monuments and palaces for kings." The king saith to Judas: "And I want such an artificer." The king saith to him: "Wilt thou build me a palace?" Judas saith to him: "I will build it and finish it, for I am come to work at building and carpentering."

And he took him and went outside the gate of the city, and was talking with him about the constructing

of the palace, and about its foundations, how they should be laid. And when he had reached the place where the king wished him to build a palace for him, he said (ܐܡܪ) to Judas: "Here I wish you to build for me a palace." Judas saith to him: "(Yes,) for this is a place which is suitable for it." Now it was of this sort; it was a meadow, and there was plenty of water near it. The king saith to him: "Begin to build here." Judas saith to him: "Now I cannot build, at this time." The king saith to him: "And at what time wilt thou be able to build?" Judas saith: "I will begin in Teshrī (Oct.-Nov.), and I will finish in Nīsān (April)." The king saith to him: "All buildings are built in summer; and thou buildest in winter!" Judas saith to him: "Thus (only) is it possible for the palace to be built." The king saith to him: "Well then, trace it out for me that I may see it, because after a long time I shall come hither."[a] And Judas came and took a cane, and began to measure; and he left doors towards the east for light; and windows towards the west for air; and (he made) the bake-house to the south, and the water-pipes for the service (of the house) to the north. The king saith to him: "Verily thou art a good artificer, and art worthy to serve a king;" and he left with him a large sum of money, and departed from him.

And he was sending silver and gold to him from time to time. But Judas was going about (ܡܗܠܟ) in the villages and cities, and was ministering to the poor, and

[a] I. e., *because I shall not come hither for a long time.*

was making the afflicted comfortable, and was saying: "What is the king's shall be given to the king, and many shall have rest."

And after a long time, the king despatched messengers to Judas, and sent (a message) to him thus: "Send me (word) what thou hast done, and what I shall send thee." And Judas sent him (word): "The palace is built, but the roof is wanting to it." Then the king sent to Judas silver and gold, and sent him (word): "Let the palace be roofed." And the Apostle was glorifying our Lord and saying: "I thank Thee, Lord, who didst die that Thou mightest give me life; and who didst sell me that I might be the liberator of many." And he did not cease to teach, and to relieve those who were afflicted, saying: "May your Lord give you rest, to whom alone is the glory; for He is the nourisher of the orphans and the provider of the widows, and He ministers unto all those who are afflicted."

And when the king came to the city, he was asking every one of his friends about the palace which Judas had built for him; but they say unto him: "There is no palace built, nor has he done anything else, but he was going about the cities and villages, and giving to the poor, and teaching (ܡܠܦܢܐ) them the new God, and also healing the sick, and driving out demons, and doing many things; and we think that he is a sorcerer; but his compassion, and his healing, which was done without recompense, and his asceticism, and his piety, make (us) think of him either that he is a magus, or an Apostle of the new God; for he fasts much and prays much, and eats

bread and salt and drinks water, and wears one garment, and takes nothing from any man for himself, and whatever he has he gives to others." And when the king heard these things, he smote his face with his hands, and was shaking[a] his head.

And he sent (and) called Judas and the merchant who had brought him, and said to him: "Hast thou built me the palace?" Judas saith to him: "I have built thee the palace." The king saith to him: "In what time can we go (and) look at it?" Judas saith to him: "Thou canst not see it now, but when thou hast departed from this world." Then the king became very furious in his anger, and commanded that Thomas and the merchant who had brought him, being bound, should go to prison, till he could question him about what he had done—to whom he had given it—and then destroy him. But Judas went rejoicing, and said to the merchant: "Fear not, but only believe, and thou shalt be freed from this world, and shalt receive everlasting life in the world to come."

And the king (ܡܠܟܐ) was considering by what death he should kill Judas and the merchant; and he took the resolution that he would burn him, after being flayed, with the merchant his companion. And in that very night, the brother of the king, whose name was Gad,

[a] ܟܢܘܢܐ = κανῶν. I have never met with the word but in these Acts, where it occurs again, p. ܢ, line 1. It is in both cases written distinctly in the MS. with *nūn*, not with *yūd* nor *'ē*. The ordinary Syriac word would be ܟܢܝܢܐ.

was taken ill through grief and through the imposition which had been practised upon the king. And he sent (and) called the king, and said to him: "My brother, I commend unto thee my house and my children, for I am grieved and am dying because of the imposition that hath been practised upon thee. If thou dost not punish that sorceror, thou wilt not let my soul be at peace in Sheol." The king saith to him: "The whole night I have been considering, how I should kill him, and I have resolved to burn him with fire after he hath been flayed." Then the brother of the king said to him: "And if there be anything else that is worse than this, do (it) to him; and I give thee charge of my house and my children."

And when he had said these things, his soul left him. And the king was grieved for his brother, because he loved him much; and he wished to bury him in a splendid sepulchre. But when the soul of Gad, the brother of the king, had left him, angels took it and bore it up to heaven; and they were showing it each place in succession, (and asking it) in which of them it wished to be. Then, when they came to the palace which Judas had built for the king, his brother saw it, and said to the angels: "I beg (ܒܥܝ) of you, my lords, let me dwell in one of the lower chambers of this palace." The angels say to him: "Thou canst not dwell in this palace." He saith to them: "Wherefore?" They say to him: "This palace is the one which the Christian hath built for thy brother." Then he said to them: "I beg of you, my lords, let me go, that I may go to my

brother and buy of him this palace; for my brother hath not seen it, and will sell it to me."

Then the angels let go the soul of Gad. And as they were enshrouding him, his soul came into him, and he said to those who were standing before him: "Call my brother to me that I may make of him one request." Then they sent word to the king, "Thy brother is come to life." And the king sprang up from his place, and went into the house of his brother with a number of people. And when he had gone in beside his bed, he was astounded and was unable to speak with him. His brother saith to him: "I know, my brother, that if a man had asked thee for the half of thy kingdom, thou wouldst have *given* it for me. And now I beg of thee that thou wouldst *sell* me that at which thou hast laboured." The king saith to him: "Tell me, what shall I sell thee?" He saith to him: "Swear unto me." And he swore unto him that he would grant him whatever he asked of all that he had. He saith to him: "Sell me the palace (ܗܝܟܠܐ) which thou hast in heaven." The king saith to him: "Who hath given *me* a palace in heaven?" His brother saith to him: "(It is) that which the Christian hath built for thee." The king saith to him: "That I cannot sell to thee; but I pray and beg of God that I may enter into it and receive it, and may be worthy to be among its inhabitants. And thou, if thou really wishest to buy thyself a palace, this architect will build (one) for thee which will be better than that of mine." And he sent (and) brought out Judas and the merchant who was imprisoned with him, and said to him: "I beg of thee, as a man who

begs of a minister of God, that thou wouldst pray for me, and beg for me from the God whom thou worshippest, that He would forgive me what I have done unto thee; and that He would make me worthy to enter into the palace which thou hast built for me; and that I may become a worshipper of this God whom thou preachest." And his brother came and fell down before the feet of the Apostle, and said to him: "I beg of thee—I too supplicate before thy God, that I may become worthy to be a worshipper of His, and may also receive what He hath shown me by the hand of the angels."

Judas saith: "I praise Thee, our Lord Jesus the Messiah, who art alone the God of truth, and there is no other, and Thou knowest whatever man (ܐܢܫܐ) does not know. Thou, whose mercy is upon men, whom Thou hast willed and made,—and they have forgotten Thee, but Thou hast not neglected them—do Thou receive the king and his brother, and unite them to Thy fold, and anoint them, and purify them from their uncleanness, and guard them from wolves, and feed them in Thy meadows, and let them drink of Thy fountain, which is never turbid and the stream whereof never faileth; for, lo, they beg of Thee and supplicate, and wish to become servants of Thine, and to be persecuted by Thy enemy, and to be hated for Thy sake. Let them therefore have boldness in Thee, and be confirmed by Thy glorious mysteries, and receive of the gifts of Thy gifts."

And they were rejoicing with holy hymns, and were cleaving unto the Apostle and not parting from him;

and every one who was needy, was receiving and being relieved. And they begged of him that they might receive the sign (of baptism, saying:) "For we have heard that all the sheep of that God, whom thou preachest, are known to Him by the sign." Judas saith to them: "I too rejoice, and I ask of you to partake of the Eucharist and of the blessing of this Messiah whom I preach." And the king gave orders that the bath should be closed for seven days, and that no man should bathe in it. And when (ܡܝܠܐ) the seven days were done, on the eighth day they three entered into the bath by night that Judas might baptise them. And many lamps were lighted in the bath.[a]

And when they had entered into the bath-house, Judas went in before them. And our Lord appeared unto them, and said to them: "Peace be with you, my brethren." And they heard the voice only, but the form they did not see, whose it was, for till now they had not been baptised. And Judas went up and stood upon the edge of the cistern, and poured oil upon their heads, and said: "Come, holy name of the Messiah; come, power of grace, which art from on high; come, perfect mercy; come, exalted gift; come, sharer of the blessing; come, revealer of hidden mysteries; come, mother of seven houses, whose rest was in the eighth house; come, messenger of reconciliation, and communicate with the minds

[a] The form ܚܕܐ is actually used for ܚܠܐ (see Payne Smith's Thesaurus, col. 543), but here it is probably only a slip of the pen, and the fuller form should be restored in the text.

of these youths; come, Spirit of holiness, and purify their reins and their hearts." And he baptised them in the name of the Father and of the Son and of the Spirit of holiness. And when they had come up out of the water, a youth appeared to them, and he was holding a lighted taper; and the light of the lamps became pale through its light. And when they had gone forth, he became invisible to them; and the Apostle said: "We were not even able to bear Thy light, (מנרא) because it is too great for our vision." And when it dawned and was morning, he broke the Eucharist and let them partake of the table of the Messiah; and they were glad and rejoicing.

And when many were added and were coming to the refuge of the Messiah, Judas did not cease to preach and to say to them: "Men and women and children, youths and maidens, shun fornication and covetousness and the service of demons;[a] for under these three heads comes all wickedness. For fornication blinds the intellect, and darkens the eyes of the soul; it confuses the steps of the body, and changes its complexion, and makes it sick. And covetousness puts the soul into agitation in the midst of the body, so that it takes what does not belong to it, and is afraid lest, when it returns the thing to its owners, it should be put to shame. And the service of the belly makes the soul dwell in care and sorrow, fearing lest it should come to want, and grasp at things that are far from it. For since ye have been delivered from

[a] Probably an error of the scribe for *the service of the belly*. See below.

thence, ye are become without care and without grief; and there remains with you (the saying):[a] 'Take no care for the morrow, because the morrow will take care of itself.' And bear in mind the other (saying), which is written for you:[b] 'Look upon the ravens, and consider the fowl of heaven, which sow not nor reap, and God feedeth them; how much more then will He have care for you, ye lacking in faith?' But expect the coming of Jesus, and hope in Him, and believe (ܡܗܝܡܢ) in His name, because He is the Judge of the dead and of the quick, and He shall recompense every man according to his works at His last coming. For it will be no excuse for one to say, 'We did not know.' His heralds are proclaiming in the four quarters of the world: 'Repent and believe in the new preaching, and receive the pleasant yoke and the light burden, and live and die not. Gain (these), and perish not. Come forth from the darkness, and the light will receive you. Come to the Good, and receive for yourselves grace, and plant the Cross in your souls.'"

And when the Apostle had said these things, some of them said to him: "It is time for the debtor to be paid." He saith to them: "The creditor always seeketh more, but let us give him as much as is proper." And he spake a blessing over the bread and the olives,[c] and gave unto them. And he himself ate, because the Sunday was dawning. And when the Apostle was asleep in the

[a] S. Matthew, ch. vi. 34. [b] S. Luke, ch. xii. 24. [c] Or perhaps rather, ܪܒܘܝܐ, without *ribbūī, the olive-oil*, ἔλαιον.

night, our Lord came and stood over him and said to him: "Thomas, rise, go forth in the morning after the service, and go along the eastern road about two miles, and I will show in thee my glory; for because of this, on account of which thou goest out, many shall come to my refuge and shall live, and thou shalt reprove the power and the nature of the enemy." And when he awoke from his sleep, he said to the brethren who were beside him: "My children, our Lord will do to-day whatsoever He will; but let us pray and beg of Him that there be to us no hindrance towards Him, but, (ܗܟܝܠ) just as at all times when He wisheth to show His power in us, (so) now too let His will be accomplished." And when he had spoken thus, he laid his hand upon them, and broke the Eucharist, and gave unto all of them, and said to them: "Let this Eucharist be unto you for grace and mercy, and not for judgment and vengeance." And they said, "Amen."

Here ends the second Act.

The third act of Judas, regarding the black snake.

And the Apostle went forth to go whither our Lord had told him. And when he reached (the distance of) two miles, he turned aside from the road a little, and saw lying there a corpse of a handsome youth, and said: "Was it for this trial Thou didst bring me out hither, our Lord? Let it be as Thou wilt." And he began praying and saying: "Our Lord, Lord of the dead and of the quick—of the quick, who, lo, are stand-

ing, and of the dead, who, lo, are lying,—O Lord, Lord of the souls which abide in the body, and Father of all the souls which have gone out of the body,—come, Lord, at this moment, for the sake of the dust which Thy holy hands have fashioned, and look down from heaven, for I call (ܩܪܝܢ) upon Thee, and show Thy glory in this (man) who is lying here."[a] And he said again: "This deed has not taken place without the instigation of the enemy, who does these things; but the enemy, who does these things, has not dared (to attempt it) through one who is alien to him, but (through one) who is subject to his will."

And when he had said these things, a black snake came forth from a fissure, and was shaking his head violently, and beating his tail on the ground. And with a loud voice he said to the Apostle: "I will say before thee on what account I slew this youth. There was a woman fair of face in this village which is over-against thee; and as she passed by me, I saw her and loved her; and I went after her, and saw this youth kissing her, and he also slept with her, and did other things with her which are unseemly,—easy for me (to say), but to thee I do not dare to utter them, because I know that the ocean-flood of the Messiah will destroy our nature.[b] And in order that I might not

[a] ܩܪܝܐܝܠ for ܩܪܝܐ, particip. *pĕ'īl.* [b] The Greek text has: "for I know that thou art the twin of Christ, who always dost annihilate our nature." The Syriac translator seems to have played upon the resemblance between ܬܘܡܐ, *Thomas,* (ܬܐܘܡܐ, *twin*) and ܬܗܘܡ, תְּהוֹם. See p. ܩܪܝ, note *b*, and p. ܐܢ, note.

alarm her, I did not kill him at that time, but I watched him, and in the evening, when he passed by me, I struck him and killed him, and especially because he had dared to do this thing (ܡܕܡ) on the Sunday." Judas saith to him: "Of what seed art thou?"

The snake saith to him: "I am reptile, the son of reptile, and harmer, the son of harmer; I am the son of him, to whom power was given over all creatures, and he troubled them. I am the son of him, who makes himself like unto God to those who obey him, that they may do his will. I am the son of him, who is ruler over everything that is created under heaven. I am the son of him, who is outside of the ocean, and whose mouth is closed. I am the kinsman of him, who spake with Eve, and through her made Adam transgress the commandment of God. And I am he who incited Cain to slay his brother. And on my account,—because for this I was created,—the earth was cursed and thorns grew up in it. I am he who dared, and cast down the just from their height, and corrupted them through the lust of women; and they begat[a] sons large of body, and I worked in them my will. And I am he who hardened the heart of Pharaoh, that he might slay the children of Israel, and keep them down in hard slavery. I am he who led the people astray in the desert, when I subdued them so that they made for themselves the calf. I am he who stirred up Caiaphas and Herod by slander against the Righteous Judge. I am he (ܡܕܝ) who caused Judas to

[a] The MS. has *and I begat.*

take the bribe, when he was made subject to me, that he might deliver up the Messiah to death. I am he to whom the power of this world was given, and the Son of Mary has seized me by force and taken what was His from me. I am the kinsman of him, who is to come from the east, to whom the power is given."

And when he had finished, the multitude was hearing all these things; and fear with belief settled on all those who were there, when they saw and heard these wonders. And they were crying out alike with one voice: "One is the God of this man, who has informed us concerning his God, and by his word has commanded this fearful beast, and it has disclosed its nature." And they were begging of him that, as he had commanded it by his word to speak like a man, so too by his word he would kill it.

Then Judas made a sign to them with his hand, and raised his voice and said: "Thou art audacious, though thy nature is laid bare, and thou shalt be slain. And thy insolence,[a] which has gone so far, ought not to have been (such) that thou shouldst tell those things which were done by those who were subject to thee; and thou hast not feared that thy end was come. But to thee I say, (i) in the name of our Lord Jesus, who struggled against thy nature even to the end for His human beings, that thou suck out the poison which thou hast cast into this youth; because my God has sent me to

[a] Possibly we might read ܗܝܢܐ: *it is thy destruction that is come. Thou oughtest not to tell* etc.

kill thee and to raise him up alive before this multitude, that they may believe in Him, that He is the true God and that there is no other." And the snake said to him: "Our destruction is not as yet come, as thou hast said. Why compellest thou me to take (back) what I have put into this youth? For were even my father to suck out and take (back) what he has cast into the creation, it would be his destruction." The Apostle saith to him: "Show, then, the nature of thy father." And the snake came, and put his mouth upon the wound of the youth, and was sucking the poison from it; and by little and little, as the poison was drawn out, the colour of the youth, which had become like purple, became white, and the snake was swelling. And when he had drawn out the whole of the poison from the youth, he sprang upright, and ran to the feet of the Apostle, and fell down and worshipped him. Then the snake burst, according to the word of Judas; and a great pit was made in the place where the poison of the snake fell. And Judas commanded the king and his brother to fill up that place, and lay foundations, and make in it houses (as) places of entertainment (ܟܝܢ) for strangers.

And the youth was glorifying God, through whose grace he had come to life by the hand of the Apostle Judas, and had been rescued from all his former deeds. And he begged of the Apostle that he would aid him in prayer to our Lord, being upbraided by his own conscience,[a] and was saying: "To Thee be glory, merciful

[a] Literally, *by his own person, by himself.*

and great and glorious God, maker and founder of all created things. Thou hast set a limit and a measure to all Thy creatures whom Thou hast created; and hast appointed for them changes that are beneficial to their natures. Thou art He who didst make man, as Thy Godhead willed, with the fashioning of Thy hands, that he might be ruler above; and didst create for him another creation, that he might strive against it with the free-will which Thou didst give him. But the free nature of man went astray, and he became subject to his fellow; and that (fellow) became an enemy to him, because he found that he had been unmindful of his free-will. And the enemy rejoiced that he had found an entrance into his fellow, and thought that he would be master over all the slaves; but Thou, O Merciful, through Thy great mercy, didst spread over us Thy goodness, and didst send to our human race Thy Word, the Disposer of all created things, through Thy glorious Son. And He, through His free-will, which Thou gavest Him,—Thy goodness aiding Him,—came and found us in those works which our human nature did from the first day. And Thou didst not enter into a reckoning with us for our sins, but didst bring me to life (ܚܝܐ) through Thy goodness, and didst show me my remissness, and didst sow in me Thy heavenly love; and didst open my mouth, which was shut, that I might speak of my enslaver and of Thy abundant grace, which is not angry with me for what I say concerning it, about whose great love I am speaking."

And Judas stretched out his hand to him, and raised

him up, and embraced him, and said to him: "The grace of our Lord be with thee and with all those who believe in Him." And the youth said: "Glory to Thee, O God,—who did not withhold His mercy from me, who was lost, but showed me (how) to seek my own soul, and informed me concerning thee, that thou art His Apostle, and said to thee: 'I have many things to show through thee, and thou hast many works to accomplish through Me, for which thou shalt receive their reward; and thou shalt give life to many, and they shall become on high, in the light, sons of God. Do thou, therefore, bring to life this youth, who has been smitten by his enemy, because thou at all times beholdest thy Lord.' Yea, my lord, Apostle of God, thou hast done well to come hither, and thou hast drawn many unto Him, and He will not fail thee. And I am without care and without suffering, because of His grace which has come upon me through thee, and (because) His gift has been poured out abundantly upon my weakness. (ܢ) And I have been freed from evil cares and from deeds of corruption, and have been delivered from him, who was alluring me and inciting me to do those things in which thou didst find me, and have understood Him who was saying to me the opposite of them. And I have destroyed him, who, through darkness, his kinsman, made me stumble by his works; and I have found the Light, the Lord of the day, who had not been seen by me, and I have seen him. And I have destroyed him, who was darkening and obscuring all those who cleave unto him and obey him, so that they cannot see what they are doing and be

ashamed of their deeds and desist from them, and his work (thereby) come to an end; and I have found Him, whose doing this is, that those who do His will should never repent. I have been delivered from him, whom fraud supports, and before whom goes a veil (of darkness), and after whom comes shame, and she daring in impudence. And I have found Him, who clears away evils, the Lord of peace and the Confirmer of truth, who makes the enemy pass away from those who turn repenting unto Him, and heals their afflictions, and destroys their disturber. But I beg of thee, Apostle of God, sow in me thy word of life, so that I may again hear perfectly the voice of Him, who delivered me unto thee and said to thee, (ܐܝ) 'This is (one) of those who shall live through thee, and henceforth let him be with thee.'"

Judas saith to him: "If thou wilt be delivered from these things which thou hast learned, as thou hast said, from the doer of evils, and wilt listen to Him, whom in the fervour of thy love thou now seekest, thou shalt see Him, and shalt be with Him for ever, and shalt rest with Him by His grace, and shalt be with Him in His joy. But if thou art negligent of Him, and comest to those former deeds of thine, and insultest Him, whom, because of (His) beauty and because of the aspect of His light, thou now eagerly desirest,[a] thou shalt not only be deprived of that life which thou hast seen,[b] but thou shalt also lose this in which thou art abiding."

[a] I have translated according to p. ܐܝ, note *b*. Of the text I can make nothing. [b] I.e., of which thou hast had a glimpse.

And Judas came to the city, and took the hand of the youth, and said to him: "My son, these things which thou hast seen are a few out of the many that belong to our God; for He doth not send us tidings concerning these things that are seen, but promiseth us better things; for as long as we are in the world, we are unable (ܠܝܬ) to speak about that which all the believers in God are going to receive. For if we say that He hath given us light, we mention something which we have seen; and if we say that He hath given us wealth, we mention something that is in the world; and if we speak of (fine) clothing, we mention something that nobles wear; and if we speak of dainty meats, we mention something against which we are warned; and if we speak of (this) temporary rest, a chastisement is appointed for it. But we speak of God and of our Lord Jesus, and of the Angels and the guardian spirits and the saints, and of the new world, and of the incorruptible food of the tree of life,[a] and of the draught (of the water) of life; of what eye hath not seen, nor ear heard, nor hath it entered into the heart of man (to conceive),—what God hath prepared from of old for those who love Him.[b] Of this we speak, and of this we preach. Believe in Him, therefore, my son, that thou mayest live, and trust in Him, that thou mayest not die; for He will not take a bribe, that thou shouldst offer (it) to Him, nor is He

[a] ܡܢ ܫܘܬܦܝܬܐ ܕܚܝܐ is equivalent, I imagine, to ܡܢ ܫܘܬܦܝܬܐ ܕܚܝܐ ܕܐܠܗܐ ܕܚܝܐ. See p. 152, note *a*. [b] 1 Corinthians, ch. ii. 9; Isaiah, ch. lxiv. 4.

pleased with a sacrifice,[a] that thou shouldest sacrifice it (to Him). Look unto Him, and He will not neglect thee, and turn unto Him, and He will not forsake thee; for His beauty will incite thee to love Him, and He will not suffer thee to turn away from Him."

And when Judas had said these things to the youth, great multitudes joined (them). And the Apostle lifted up his eyes, and saw people (ܥܡܐ) raised up upon one another that they might see him, and going up to lofty places. And the Apostle saith to them: "Ye men, who are come to the assembly of the Messiah, men who wish to believe in Jesus, take unto yourselves an example from this, that, if ye do not raise yourselves up, ye cannot see me who am little. Me, who am like yourselves, ye are unable to see; Him, who is on high and is found in the depths, how shall ye be able to see, unless ye raise yourselves above your former works, and above the deeds that profit not, and the pleasures that abide not, and the corruptible wealth that remaineth here; and above riches and possessions that perish on the earth, and above garments that decay, and above beauty that becomes old and is disfigured, and above the body, in which all these are included, and which becomes dust, and which all these support? But believe, and trust in our Lord Jesus the Messiah, Him whom we preach, in order that your hope may be in Him, and that in Him ye may live for ever and ever, and that He may be to you a guide in the land of error, and may be to you a haven in the sea of trouble, and may be to you a fountain of

[a] Reading ܕܒܚܐ, without ribbūï.

living water in the region of thirst, and may be to you a full basket in the place of hunger, and may be a rest to your souls and a healer and giver of life (ܚܝܐ) to your bodies."

Then the multitudes were crying out: "Apostle of the living God, and guide in the path of life, and revealer of the mysteries of the truth, many are the things that have been done for us, who are aliens from the glorious God whom thou preachest, and until now we do not dare to say that we are His, because our works are alien from Him and hateful before Him. But if He will have compassion upon us, and deliver us from our former deeds, and from the evil things that were done by us in error, and will not enter into reckoning with us nor remember against us our former sins, we will become servants of His and accomplish His will." Judas saith to them: "He will not reckon against you your sins which ye did in error, but He will pardon you your iniquities, those former ones which ye did without knowledge."

Here ends the third Act.

The fourth Act, of the Ass that spake.

And whilst the Apostle was standing in his place on the road, and speaking with those multitudes concerning the kingdom of God, and concerning their conversion and repentance unto our Lord,—whilst the Apostle was standing on the road, and speaking with those multitudes, (ܥܘܪܐ) an ass's colt came and stood before him. And Judas said: "It is not without the direction of God that this colt has come hither. But to thee I say, O colt, that, by the grace of our Lord, there shall be

given to thee speech before these multitudes who are standing here; and do thou say whatsoever thou wilt, that they may believe in the God of truth, whom we preach."

And the mouth of the colt was opened, and it spake like a man by the power of our Lord, and said to him: "Twin of the Messiah,[a] and Apostle of the Most High, and sharer in the hidden word of the Life-giver, and receiver of the secret mysteries of the Son of God; freeborn, who didst become a slave, to bring many to freedom by thy obedience; son of a great family, who became bereaved, that by the power of thy Lord thou mightest deprive the enemy of many, so that thou mightest become the cause of life to the country of the Indians; (thou) who didst come against thy will to men who were straying from God, and, lo, by the sight of thee and by thy godly words they are turned unto life; mount (and) ride upon me, and rest until thou enterest the city."

And Judas lifted up his voice and said: "O Jesus, Son of perfect mercy; O Thou quiet and silent (One), who speakest by animals that have not speech; (ܐܝ) O hidden (One), that art seen in Thy works; our Nourisher and Guardian; the Giver of life to our bodies and the Giver of life to our souls; sweet spring that never faileth, and clear fountain that is never polluted; Thou who art a help to Thy servants in the contest, and crushest the enemy before them; Thou who standest up in contests

[a] The MS. has ܡ over the ܪ of the word ܡܫܝܚܐ. See above, p. 170, note *b*, and p. ١٤٥ of the Syriac text.

for us, and makest us victorious in them all; our true Athlete, who cannot be hurt, and our holy General, who cannot be conquered; Thou who givest to Thine own joy that passeth not away, and rest in which there is no more affliction; Thou good Shepherd, that giveth his life for his flock,[a] who hath overcome the wolf and rescued his lambs; we glorify Thee, and we exalt through Thee Thy exalted Father, who is not seen, and the holy Spirit that broodeth over all created things."

And when the Apostle had said these things, all the multitudes that were assembled there were looking to see what answer he was about to give to the colt. And after the Apostle had stood a long time wondering and looking up to heaven, he said to the colt: "Who art thou? And what is thine errand, that by thy mouth wonders are uttered and great things that are more than many?" The colt saith to him: "I am of that stock that served Balaam the prophet, and God thy Lord rode upon my kin; and I am sent unto thee to give thee rest, and that thereby the faith of these might be confirmed,[b] (ܐܝ) and that that other portion might be added to me, which I have got to-day in order to serve thee and which will be taken away from me when I have served thee." Thomas saith to him: "God, who has given thee this gift now, is to be relied on to give it hereafter too in full to thee and thy kindred; for I am too little and weak for this mystery." And he would not ride upon it.

[a] S. John, ch. x. 11. [b] Or *built up;* reading ܡܬܒܢܝ instead of ܡܬܩܢܝ.

And the colt was begging of him and supplicating him that it might be blessed by his riding (upon it). And he mounted and rode upon it. And the people were going after and before the Apostle, and were running to see what would happen to him, and how he would let the colt go. And when he reached the gate of the city, he dismounted from it, and said to it: "Go, be preserved as thou hast been." And at that moment the colt fell down and died. And all who were there were sorry for it, and were saying to the Apostle: "Bring it to life again." The Apostle says to them: "It is not because I am unable to bring this colt to life, that I do not bring it to life,[a] for He who gave it speech was able to make it not die; but this is a benefit to it." And the Apostle commanded those who were with him to dig (ܚܦܪ) a place and bury its body; and they did as he commanded them.

Here ends the fourth Act.

The fifth Act, of the Demon that dwelt in the Woman.

And the Apostle went into the city, the multitudes accompanying him; and he was thinking of going to the house of the family of the youth whom he had brought to life, because he had begged this earnestly of him.

And a fair woman cried with a loud voice and said to him: "Apostle of the new God, who art come to India; servant of the holy God, who by thee is pro-

[a] I have omitted the words *but this is a benefit to it*, which occur here too in the MS.

claimed both the Giver of life to the souls of those that come unto Him, and the Healer of the bodies of those who are tortured by the enemy; (thou) who art the cause of life to the whole people of India; permit them to bring me before thee, that I may tell thee what has befallen me, so that perchance I may get hope from thee, and these who are standing by may be greatly strengthened in the God who is proclaimed by thee. And I tell thee, that I am not slightly tormented by the enemy, lo, for the space of five years. For I was sitting in ease, and peace was around me (ܢܝܚܐ) on all sides, and I had no concern about anything, because I knew no care. And it happened one day, as I was coming out of the bath, a man met me, who seemed troubled in his aspect, (and) his voice and speech were very weak. And he said to me: "I and thou shall be in one love, and do thou have intercourse with me as a man and a woman have intercourse." And I said to him: "I did not yield myself to my betrothed, because I cannot bear a man; and to thee, who wishest to have adulterous intercourse with me, how can I give myself to thee?" And I said to the maiden who was with me: "See the impudence of this young man, (who goes) so far as to talk licentiously to me." And she said to me: "I saw an *old* man who was talking to thee." And when I had gone home and supped, my heart made me afraid of him, because he had appeared to me in two forms; and I went to sleep thinking of him. And he came in the night and had filthy intercourse with me, and by day too I saw him and fled from him; but by night he used to

come in a terrible form, and torture me. And lo, up to the present, as thou seest me, lo, for five years he has not left me alone. But because I know (ܝܕܥ) and believe that both devils and spirits and demons are subject to thee and dread thy prayer, I beg of thee, my lord, that thou wouldst pray over me, and ask of God, and drive away from me this affliction, and (that), for the time that is appointed to me, I may be free, and may be united to my former nature, and receive the gift that is given to the penitent."

Then the Apostle, when he saw the instigation of the enemy, lifted up his voice and said: "O evil that cannot be repressed! O enemy who art never at rest! O envious one who art never quiet! O hideous (one) who strivest with the comely, that thou mayest subdue them under thee! O (thou) who hast many hideous shapes, and appearest as thou wilt, but thy black colour never changes, because it is thy nature! O crafty (one) and disturber of good works! O bitter tree, the fruits of which are like unto it! O lying slanderer, who strivest with those that are not thine! O deceit which, coiled up upon itself,[a] rears itself with impudence and dares to assail those who are better than itself! O wickedness, that creepeth like a serpent, and crawleth, and enteroth in, and aimoth at virtue! But how long do I say these things? (Keep me not waiting,) but show thyself quickly, thou enemy of the servants of the Messiah, that these multitudes may see that we call them unto the true God." And when the

[a] Literally, *upon its head.* ܟܦܐ, כִּפָּה = ܟܦܐ.

Apostle had said these things, the enemy came (ܐܬܐ) and stood before him, no one seeing him except the Apostle and the woman, and cried with a loud voice, whilst all those who were there heard him: "What have we to do with thee, Apostle of the Most High? What have we to do with thee, servant of Jesus the Messiah? What have we to do with thee, thou sharer in the holy mysteries of God? Why dost thou wish to destroy us, when our time is not yet come? Why dost thou wish to take away the power that was given us, when till now we have had reliance upon it? What have we to do with thee, that thou art come to drive us out? Thou hast power over them that obey thee, and we have power over them that are subject unto us. Why dost thou wish to use violence towards us before our time, when thou enjoinest others not to use violence towards any man? Why dost thou covet what is not thine? For thine own suffice thee not. Why art thou like unto God thy Lord, who concealed His majesty and appeared in the flesh, and we thought regarding Him that He was mortal, but He turned and did us violence? For thou, namely, art born of Him. For when we thought that we could bring Him under our power, He turned and hurled us down into the abyss; for we did not know Him, because He deceived us by His humble aspect, and by His need and His poverty; and we thought, when we saw Him, that He was one of (ܒܢܝ) the children of men, and we did not know that He was the Giver of life to all mankind. But He gave us power not to slacken our hold of our own, so long as our time lasts, and we occupy ourselves with our

own. But thou, lo, wishest to acquire more than He has given unto thee and to afflict us."

And when the demon had said these things, he wept again and said: "I quit thee, O my fair wife, whom I found a long time ago and was at rest on thee. I quit thee, my sister and my beloved, on whom I hoped to abide. What I shall do, I know not, nor on whom I shall call for help, that he may aid me. I know what I shall do. I shall go to another country, where I shall not hear tell of this man; for thee, my beloved, I shall find a substitute."[a] And he lifted up his voice and said: "Fare thou *not* well, who hast taken refuge with one who is greater than I. I go to wander and seek for myself one like thee; and if I find not (one) for me, I will again return unto thee; for I know that now, because this man is near unto thee, lo, thou takest refuge with him. I then depart hence, and thou becomest as thou wast; but when night cometh, and thou forgettest him, I shall have an opportunity (of getting) at thee, for now the name of Him whom this (man)

[a] The Greek word corresponding with ܚܡܡܕ is *ἀντονομάτω*. If the reading be correct, I would connect ܚܡܡ with the Arabic عَقَّبَ, عاقَبَ, and أَعْقَبَ. Compare the passages cited by De Gooje in his glossary to Al-Balādhurī; e.g., from Al-Jauhari, اَلْعَرَبُ تُعْقِبُ بَيْنَ اَلْفَاءِ وَاَلثَّاءِ وَتُعَاقِبُ, *the Arabs substitute* f *for* th; and from Al-Zamakhshari, كَانَ يُعَقِّبُ اَلْجُيُوشَ فِى كُلِّ عامٍ اي يَرُدُّ قَوْمًا وَيَبْعَثُ آخَرِينَ يُعَاقِبُونَهُم يُقَالُ عَقَّبَ اَلْغَازِيَةَ وَأَعْقَبُوا اِذا وَجَّهَ مَكَانَهُم غَيْرَهُم, *he used to withdraw every year one body of troops and send another in its place.*

proclaims hath frightened me."[a] And when the demon had said these things, (ܗܘܝ) at that moment he was looked for and was not found (*i. e.*, disappeared suddenly), but smoke and fire were seen after him; and all those who were standing there were amazed.

And when the Apostle saw (this), he said to them: "The accursed one has shown nothing strange, but the nature by which he has been consumed; for the fire consumes him, and the smoke ascends from him." And the Apostle began to say: "Jesus, hidden mystery that hath been revealed to me, Thou hast revealed Thy mysteries unto me more than to all my fellows, and hast spoken unto me words with which, lo, I am burning, but which I am not able to utter. Jesus, born a man, slain, dead; Jesus, God, Son of God, Life-giver and Restorer of the dead to life; Jesus, poor, and catching fish for dinner and supper; Jesus, satisfying many thousands with a little bread; Jesus, resting from the fatigue of a journey like a man, and walking upon the waves of the sea like a God; Jesus, exalted Voice that arose from perfect mercy, Saviour of all, and Liberator and Administrator of the world, and Strengthener of the dead; Jesus, right hand of the Father, who hast hurled down the evil one to the lowest limit, and collected his possessions into one blessed place of meeting; Jesus, King over all and subduing all; Jesus, who art in the Father and the Father in Thee,[b] and Ye are one[c] (ܗܘܝ) in power

[a] I have tried to extract a meaning from the corrupt Syriac text by substituting ܡܢܐ for ܡܢܐ.

[b] S. John, ch. xiv. 11.

[c] S. John, ch. x. 30.

and in will and in glory and in essence, and for our sake Thou wast named with names, and art the Son, and didst put on the body; Jesus, who didst become a Nazīr, and Thy grace provides for all like God; Son of God Most High, who didst become a man despised and humble; Jesus, who dost not neglect us in anything which we ask of Thee, who art the cause of life to all mankind; Jesus, who wast called a deceiver[a] on our account, Thou who rescuest from deceit Thy human beings; I entreat of Thee on behalf of these who are standing (here) and believing in Thee, and in need of Thy help, and expecting Thy gift, and taking refuge with Thy majesty, and opening their ears to hear Thy words which are spoken by us,—let Thy grace come, and Thy faith abide upon them and make them new from their former deeds, and may they put off their old man with his deeds and put on the new man which is proclaimed unto them by me."[b]

And he laid his hand upon them, and blessed them, and said to them: "May the grace of our Lord be upon you for ever and ever, Amen." And the woman begged of him and saith to him: "Apostle of the Most High, give me the seal of my Lord, that the enemy may not again come back upon me." And he went to a river which was close by there, and baptized her in the name of the Father and the Son and the Spirit (ܪܘܚܐ) of holiness; and many were baptized with her. And the Apostle ordered his deacon to make ready the Eucharist;

[a] S. Matthew, ch. xxvii. 63. [b] Colossians, ch. iii. 9, 10.

and he brought a bench thither, and spread over it a linen cloth; and he brought (and) placed upon it the bread of blessing. And the Apostle came (and) stood beside it, and said: "Jesus, who hast deemed us worthy to draw nigh unto Thy holy Body and to partake of Thy life-giving Blood; and because of our reliance upon Thee we are bold and draw nigh, and invoke Thy holy Name, which has been proclaimed by the Prophets as Thy Godhead willed; and Thou art preached by Thy Apostles through the whole world according to Thy grace, and art revealed by Thy mercy to the just; we beg of Thee that Thou wouldest come and communicate with us for help and for life, and for the conversion of Thy servants unto Thee, that they may go under Thy pleasant yoke and under Thy victorious power, and that it may be unto them for the health of their souls and for the life of their bodies in Thy living world." And he began to say: "Come, gift of the Exalted; come, perfect mercy; come, holy Spirit; come, revealer of the mysteries of the Chosen among the Prophets; come, proclaimer by His Apostles of the combats of our victorious Athlete; come, treasure of majesty; (ܐܬܐ) come, beloved of the mercy of the Most High; come, (thou) silent (one), revealer of the mysteries of the Exalted; come, utterer of hidden things, and shewer of the works of our God; come, giver of life in secret, and manifest in thy deeds;[a] come, giver

[a] The Syriac has: *and (giver of) manifest things in her (thy) deeds;* but as the corresponding Greek words are ἡ φανερὰ ἐν ταῖς πράξεσιν αὐτῆς, I suppose that we should read ܘܓܠܝܐ ܕܒܥܒܕܝܟ.

of joy and rest to all who cleave unto thee; come, power of the Father and wisdom of the Son, for Ye are one in all; come and communicate with us in this Eucharist which we celebrate,[a] and in this offering which we offer, and in this commemoration which we make." And he made the sign of the Cross upon the bread, and began to give (it). And he gave first to the woman, and said to her: "Let it be unto thee for the remission of transgressions and sins and for the everlasting resurrection." And after her he gave to the persons who were baptized[b] with her. Then he gave to every one, and said to them: "Let this Eucharist be unto you for life and rest, and not for judgment and vengeance;" and they said, "Amen."

Here ends the fifth Act.

The sixth Act, of the Young Man who killed the Girl.

And there was there a young man, who had committed (ܥܒܝܕܐ) a very hateful deed; and he came and took the Eucharist, and was going to put it into his mouth, but both his hands dried up and did not come to his mouth. And when those who were with him saw him, they came (and) made known to the Apostle what had befallen him. And the Apostle called him, and said to him: "Tell me, my son, and be not ashamed before me. What hast thou done, and art come hither now? For lo, the gift of our Lord

[a] ܕܥܒܕܝܢ, *which we are making*, ἣν ποιοῦμεν (ἐπὶ τῷ ὀνόματί σου).

[b] Or, *whom he had baptized.*

hath convicted thee, this (gift) which healeth the many who draw nigh unto it in love and in truth and in faith, but hath utterly withered thee away. These things have not befallen thee without cause." And when the youth saw that he was convicted by the Eucharist of our Lord, he came (and) fell down before the feet of the Apostle, and was begging of him, and interceding before him, and saying to him: "An evil deed have I done. I loved a woman (who lived) at an inn without the city, and she too loved me; and because I heard from thee the truth which thou speakest, and the faith of the God whom thou preachest, and knew in truth that thou art the Apostle of God, I too received the sign with those who received (it). And thou didst say thus: 'Whoever indulgeth in filthy intercourse, (ܙܢܝܘܬܐ) especially in that of adultery, hath not life with this God whom I preach.' And because I loved her, I begged of her and tried to persuade her to live with me a life clean and pure and tranquil and chaste and modest, such as thou teachest, but she would not; and when I saw that she would not listen to me, I slept with her and killed her, because I could not bear to see her while she was having intercourse with other men."

And when the Apostle heard these (things), he said: "O corrupt love, that hath no shame, how it hath incited this man to do these things! O the companion of corruption, how this man has not been able to bear up against it! O lascivious intercourse, how it corrupts the minds of men (and turns them away) from the purity of the Messiah! O the work of deception, how it rears

itself up exceedingly in its own!" And the Apostle ordered (them) to bring him water in a basin for washing; and they brought him water that he might pray over it. And he glorified (God), and blessed (it), and said: "Water that was given unto us by the Living Water; Light that was sent to us by the glorious Self-existent; Grace that was sent unto us by Grace; let Thy victorious power come, and Thy healing and Thy mercy descend and abide upon this water, over which I have proclaimed Thy name, Jesus our Life-giver." And he said: "May the gift of the Spirit of holiness be perfected in you." And he said to the (ܥܘܪܐ) youth: "Go, wash thy hands in this water." And he went (and) washed his hands, and they became as they had been before they were dried up. And the Apostle said to him: "Dost thou believe then in our Lord, that it is possible for Him to do everything?" The youth saith to him: "I am not lacking in faith; yea, because of this, that I believed in God, I did this deed, since I thought that I did well; for I begged of her, as I have said before thee, and she was not willing to listen to me (and) keep herself in purity and chastity; because of that I did thus."

Judas saith to him: "Come, let us go to the inn where thou didst this deed." And he was going before the Apostle, and a great multitude were coming after him. And when they arrived at the inn, they went into it, and found the woman dead. And when the Apostle saw her, he was grieved for her, because she was a girl; and he said that they should take her up and bring her out into the midst of the inn. And when they had brought her

and laid her on a couch, Judas Thomas laid his hand upon her, and began to say: "Jesus, our Life-giver, who never neglectest us at any time when we call upon Thee; Jesus, who comest unto us at all times when we seek Thee; Thou whose ear is inclined to this, that we should seek Thee, and Thou givest unto us; (ܐܝܠܝ) Jesus, who hast not only permitted us to ask, but hast also taught us how to pray; Thou who now art not seen by us with these bodily eyes of ours, but by means of these eyes of our understanding dost not depart from us; Thou who art hidden from us in Thy aspect, and revealed to us in Thy grace and the administration of Thy works and Thy great deeds; Thou whom we know so far as we are able, according to our measure, but who hast given us Thy gift beyond our measure; Thou who hast said,[a] 'Ask and it shall be given to you, seek and ye shall find, knock and it shall be opened unto you;' we ask therefore of Thee, our Lord, fearing because of our trespasses and because of our sins, that Thou wouldst spread over us grace by Thy mercy. Not gold, nor silver, nor riches, nor possessions, nor goods, nor clothes, nor anything at all of these earthly things that are of this world,[b] and come from it and return to it, do we seek; but we ask of Thee and beg of Thy benignity, that Thou wouldst raise up by Thy holy name this (woman) who is lying before Thee, to Thy great glory, and to the praise of Thy Godhead, and to the confirmation[c] of Thy faith in these who are standing by."

[a] S. Matthew, ch. vii. 7. [b] Literally, *that are of time.*

[c] Reading ܩܝܝܡܐ instead of ܩܝܡܐ.

And he said to the youth: "Stretch thy mind towards our Lord;" and he signed him with the Cross, and said to him: "Go, take her by the hand, and say to her, 'I with my hand slew thee with iron, but Jesus with His grace (ܢܨܪ) raiseth thee up by my faith.'" And the youth went (and) stood over her, and said: "I have in truth believed in Thee, my Lord Jesus the Messiah, the gift of Thy Father, that in Thee are all aids, and in Thee all dispensations, and in Thee all healings, and in Thee life for the repentant, who in truth repent unto Thee with all their heart. Yea, my Lord, I beg of Thy mercy, come to my help and to my conversion, and give life to this (woman) by my hands, since I dare to do this." And he was looking upon Judas Thomas and saying to him: "Pray for me, Apostle of God, that my Lord may come to my aid, on whom I call." And he laid his hand upon hers, and said: "Come, my Lord Jesus the Messiah, and give to this (woman) life and to me the pledge of Thy faith." And as soon as he took hold of her hand, she sprang up (and) stood upright, and was looking on the great crowd who were standing by. And she saw the Apostle of our Lord, who was standing opposite to her, and ran and fell down at his feet, and took hold of his skirts, and saith to him: "I pray thee, sir, where is the other, who was with thee, who did not let me remain in that place which I saw, but gave me over to thee, and said to thee, 'Take this (woman) away unto thee, (ܢܨܪ) that she may be made perfect in her love by faith, and then be gathered unto my place.'"

Judas saith to her: "Tell me whither thou wentest and

what thou didst see?" She saith to him: "Thou, who wast with me, and to whom he gave me over, dost thou ask to hear of me?" And she began to tell him, (saying): "A man, whose aspect was hideous, and his body black, and his clothes filthy, took me away and carried me to a place which was full of pits, and a stinking smell too was diffused in its midst. And he made me look down into each of the pits; and I saw the first pit, and as it were fire was blazing in its midst, and wheels of fire were revolving in its midst; and he said to me: 'Into this torment are destined to come those souls which transgress the law, which change the union of intercourse that has been appointed by God; and other (souls) are destined to come into this torment, which have not preserved their virginity, and have given themselves up to the deed of shame, and they shall come to this affliction, because they have transgressed the law of God, and shall be given over to evil spirits, and shall be for a mockery and a derision, and retribution shall be (exacted) from them, and they shall go into another torment, which is worse than this, and shall be tormented there.' And again he showed me another pit, and I looked down into it (ܒܝܪܐ) and saw dreadful things, to which are destined to come the souls that do evil; and I saw there many tortures which are prepared for men and women and youths and maidens. Those men who leave their own wives, and have intercourse with the wives of their fellows; and women, who go beyond intercourse with their own husbands; and youths, who do not keep their laws, but wantonly indulge themselves with harlots in their

lust, and for whom it is not enough to transgress the law among harlots, but they lie in wait for virgins and wantonly indulge in sin; and maidens, who have not kept their state of virginity, (but), because of their wanton lust, have brought shame upon their parents;—(these) shall come to this affliction and shall be recompensed, each according to his works. And he took me away again, and showed me a dark cave, and a stinking smell was coming out of it. And he said to me: 'Look down and see, for this is the prison of those souls about which I said to thee that, when the chastisement of each of them is finished, another cometh in its place; and there are some of them which are utterly consumed, and there are some of them which are handed over to other tortures.' The guardians of those tortures say to the man who led me: 'Give us this (woman), that we may bind her in her place, until[a] she goes to her torture.' The man who led me saith to them: (ܐܡܪ) 'I will not give her to you, because I am afraid of Him who delivered her to me, and I was not ordered to leave her here; but I will take her up with me, until I receive an order regarding her.' And he took me and brought me out to the place where men were; and he who was like to thee took me and delivered me unto thee, and said to thee: 'Take this (woman), because she is one of the sheep that have gone astray.' And thou didst take me from him, and lo, I stand before thee, and beg of thee that I too may believe through thee, and may find grace because of thy prayer,

[a] Reading ܥܕܡܐ for ܥܕܐ, Gr. ἕως ὅτε καιρὸς ἐφίσταται κ.τ.λ.

and that I too may not go to those tortures which I have seen."

Judas Thomas saith to them: "Ye have heard, my children, what this woman hath said; and there are not these tortures only, but also others, which are much worse than these. Ye too, therefore, unless ye are converted to this truth which I preach, and restrain yourselves from your evil deeds, and from your actions which profit you not, and from your thoughts without knowledge, your end will come to these torments. But do ye, therefore, believe in Jesus the Messiah, and He will blot out your former actions, and will cleanse you from all your earthly thoughts (ܐܪܥܝܐ) that abide on the earth, and will purify you from your sins, which, unless ye repent of them unto God, will accompany you and go with you and be found before you. Put off, therefore, each of you, his old man, and put on the new man,[a] that is to say, (put off) your old courses and your fleshly works. Let those, then, who stole, steal no more, but toil and work and live;[b] and let those of you who committed adultery, not commit adultery and abandon themselves to the ease of the moment, that they may not go to everlasting torment, for adultery is hateful before God more than all evil works; and put away from you lying and oppression and drunkenness and slander, and requite not any man evil for evil; for all these things are odious to this God whom I preach, and unclean to him; but walk in all humility and temperance and purity, and in hope in

[a] Ephesians, ch. iv. 22—24. [b] Ephesians, ch. iv. 28.

God, and ye shall become servants of Him, and shall receive from Him the gifts which are given to some (only.)"

And these multitudes believed, and surrendered themselves to the living God and to Jesus the Messiah, and were enjoying the blessed works (ܥܒܕܐ) of the Most High and His holy service; and were each of them bringing much money for the relief of the widows, who were collected by the Apostle in each city, and to all of whom he was sending by the hand of his deacons what was fitting for them for food and clothing. And he never ceased to preach and to speak unto them, and to show them that it was Jesus the Messiah of whom the Scriptures spake, and whose types and mysteries and likenesses the Law and the Prophets showed forth; who was given as a covenant to the people (of Israel), that they might be restrained for His sake from the worship of idols, and as a light to the peoples (the Gentiles), by means of which the grace of God hath dawned upon them, and all those who keep His commandments shall find rest in His kingdom, and be honoured in glory; and He came, and was crucified, and rose in three days. And he was narrating unto them, and expounding, from Moses even unto the end of the prophets, because they all preached concerning Him, and He came (and) fulfilled (all) in fact.

And the report of him was heard among men in the cities and villages; and every man who had a sick (person), or one possessed by a spirit, or a lunatic, or paralytics,[a]—some they brought on beds and placed them by

[a] Literally, *those whose halves were withered up*, ἡμιπλῆγες.

the road-side, whithersoever they learned that he was going; and he was healing them all by the power of Jesus his Lord. (ܐܒ) And the sick, who were ill of grievous diseases and in hideous torments, were healed, and the paralytics, who were standing up quite sound; and they were all glorifying (God) with one mouth, and saying: "To Thee be glory, Jesus the Messiah, who hast given us healing by Thy servant and Thy Apostle Judas. For lo, being quite well and seeing,[a] we pray of Thee that we too may become children of Thy fold, and may be numbered among the number of Thy sheep. Receive us, our Lord, and reckon not against us our former sins, which we committed in ignorance."

Then, when Judas Thomas saw them, he lifted up his voice and said: "To thee be glory, Living (One) who (art) from the Living (One); to Thee be glory, Life-giver of many; to Thee be glory, Help and Aider of those who come to Thy place of refuge; to Thee be glory, (Thou that art) wakeful from all eternity, and the Awaker of men, living and making alive. Thou art God, the Son of God, the Saviour and Helper, and Refuge, and Rest of all those who are weary in Thy work; the Giver of rest to those who, for Thy name's sake, have borne the burden of the whole day at mid-day.[b] We praise Thee for Thy gift unto us, and for Thy aids to our feebleness, and for Thy provision for our poverty. Make perfect

[a] The Gr. text has καὶ χαίροντες, so that we should probably read ܦܪܝܚܝܢ, *rejoicing*, instead of ܦܪܝܡܝܢ. [b] I. e., *in the scorching heat.*

with us Thy grace and Thy mercy unto (ܥܠܡܐ) the end, and give us the boldness that is in Thee. Behold, Lord, that Thee alone we love; and behold, Lord, that we have left our homes and the homes of these our kindred, and for Thy sake are become strangers without compulsion. Behold, Lord, that we have left our possessions for Thy sake, that we might gain Thee, the possession of life, that cannot be taken away. Behold, our Lord, that we have left all our kindred for Thy sake, that we might be united in kinship to Thee. Behold, our Lord, that we have left our fathers and our mothers and our fosterers, that we might see Thy exalted Father and be filled with His divine nourishment. Behold, our Lord, that we have left our fleshly wives and earthly fruits, that we might be united in true union with Thee and produce the heavenly fruits which (are) from above, which men cannot take away from us, but which shall be with us and we shall be with them."

Here ends the sixth Act.

The seventh Act, how Judas Thomas was called by the General of king Mazdai to heal his Wife and Daughter.

And whilst Judas was preaching throughout all India, the general of a king came to him and said to him: "I pray (ܐܠܗ) thee, servant of God, and the more so that thou seest that I myself am come to thee as unto the Apostle of God, because thou art sent for the healing of men who have need of the aid which is given them by thy hands; and I have heard concerning thee that thou

takest no fee from any man, but providest for the poor, for if thou tookest a fee, I would have sent thee a large sum of money, and I would not have come hither, because the king doth naught without me; for I have abundance and am rich, and am a great man throughout all India, and I have done no wrong to any man, but this thing hath happened to me contrary (to my deserts). I have a wife, and by her I had a daughter; and I love her much, as nature too teacheth, and I know no other wife along with her. Now there chanced to be a banquet in our city, and the givers of the entertainment were great friends of mine; and they came (and) asked of me, and prepared the feast for her and her daughter. And because they were friends of mine, I could not make any excuse, but I sent her, though against her will, and I sent with her also many of my servants, and I made a great display for her and her daughter. And when it was time to depart, I sent after her lanterns and lamps; and I too was standing in the street and was looking (ܐܬܝ) when she should come, that I might see her and receive her and her daughter with her. And whilst I was standing there, I heard a sound of lamentation and a sound of weeping; 'Alas for her, alas for her,' was coming to my ears from all mouths. Then my servants came to me, rending their clothes, and made known to me what had happened, and say to me: 'We saw a man, and another, a boy, was with him, who was like to him. And the man laid his hand upon thy wife, and the boy upon thy daughter; and they shrank with loathing from them, and we smote them with swords, but our

swords sank to the ground; and at that moment the women fell down, and were gnashing their teeth, and dashing their heads on the ground; and we are come to inform thee of what hath happened.' And when I had heard these things from my servants, I rent my clothes, and was beating my face with my hands, and running about in the street like a madman. And I came and found them lying in the street; and I took them and brought them to my house, and after a long time they came to themselves; and I restored (them and) made them sit up, and began to ask my wife: 'What hath happened to thee?' And she saith to me: 'Thou dost not know what thou hast done with me; for I asked of thee that I might not go to the feast, because I was not well in body; and as I was going along the street, and had come to the pipe that throweth up water, I saw a black man (ܐܝܬܝܢ) standing opposite to me and shaking[a] his head, and another, a boy, who was like to him, standing beside him; and I said to my daughter: 'Look at these men, how hideous (they are)'; and my daughter said to me, 'I saw a boy whose teeth were like milk and his lips like coals.' And we left them beside the water-pipe and went on. And when it was evening, and we quitted the house where the entertainment was, and came away with the servants, and arrived at the water-pipe, my daughter saw them first, and came to me for refuge; and after her I too saw them coming towards us; and the servants who were with me fled; and they struck me and my daughter,

[a] ܡܢܝܢܘܢ = κινῶν, as at p. 162.

and threw us down.' And whilst she was narrating (this) to me, they came upon them, and cast them down again; and from that hour they are unable to go out any more into the street, either to go to the bath, or to the house of feasting, or the house of weeping, but they lie there night and day, the mother with her daughter, and are shut up by me in a room within another, because of the laughing-stock that I am become through them, and because, when they come upon them, they throw them down and disgrace them wherever they find them. I beg therefore of thee and entreat thee, help me and have mercy upon me, for, lo, for three years no table hath been laid in my house, and my wife and daughter have (ܐܠܐ) not sat at it; but specially for my poor daughter's sake, who hath had no pleasure (of her life)."

And when the Apostle had heard these things from the general, he was very sorry for him, and said to him: "If thou believest in my Lord Jesus the Messiah that He can heal them, thou shalt see their recovery." The general, when he had heard these things, saith to him, because he imagined that he was Jesus: "I believe that thou canst heal them." The Apostle saith to him: "I am not Jesus, but His servant and His Apostle. Commit then thyself to Him, and He will heal them and help them." The general saith to him: "Show me how I can ask Him and believe in Him." The Apostle saith to him: "As far as thou art able, stretch thy mind upward, because He is not visible now to these bodily eyes, but by faith is recognized in His works and glorified in His healings." And the general lifted up his

voice and said: "I believe in Thee, Jesus the Messiah, God, that Thou art the Living, the Son of the Living, and didst become man, and didst appear (as) a Healer and Life-giver and Saviour for all those who in truth repent unto Thee. Yea, Lord, I beg of Thee and intercede before Thee; help my little faith and my fear, for with Thee I take refuge."

And the Apostle commanded his deacon Xanthippus to assemble (ܐܟܢܝ) all the brethren who were there. And when he had assembled them, the Apostle came and stood in their midst, and said to them: "My sons and brethren and sisters in our Lord Jesus, abide in this faith, and trust in our Lord Jesus the Messiah, Him whom I preach unto you; and let your hope be in Him; and He will keep you; and fall not away from Him, because He will not forsake you. And if it be that ye sleep that sleep, which when a man sleeps, he is not, He will not sleep, but will be wakeful and preserve you. And if ye sit in a ship and on the sea, where no man of you is able to help his fellow, He will walk upon the waves of the sea and support your ship. Because I then am going away from you, and I do not know if I shall see you again in the body, be not ye, therefore, like to the children of Israel, who stumbled, because Moses, their shepherd for a time, departed from them. But lo, I leave you in my stead the deacon Xanthippus, and he too will preach Jesus the Messiah like me. For I too am a man like one of you, and I have no wealth, which is found with some, the end of which is that it destroyeth him who possesseth it, because there is no utility

in it, since it leaveth him (ܢܦܫ) in the earth, from which he came, and the transgressions and sins which he committed for its sake are with him; for there are (only) some who are rich and charitable. Neither have I any human comeliness, on which all those who place their reliance are quickly brought to shame; for if he who had beauty becometh deprived (of it), his beauty availeth him nought, but those who loved him because of his beauty, they especially shun him with loathing; for all things which are of the world are loved in their season and hated in their season. But let your hope be in Jesus the Messiah, the Son of God, and be ye holding fast by us and looking to us, as the servants of God, since we too, if we bear not the burden that beseemeth this name, shall receive punishment, and it shall be to us for judgment and vengeance."

And he prayed with them a long prayer, and committed them to our Lord, and said: "Lord of all orders of creation,[a] which await Thee, and God of all spirits, which hope in Thee, (Thou) that deliverest from error Thy human beings, (and) freest from corruption and from slavery those who obey Thee and come to Thy place of refuge; be Thou with the flock of Xanthippus, and anoint his flock with Thy oil of life, and cleanse it of its disease,[b] and guard it from wolves and from robbers, that they may not snatch it out of his hands." And he laid his hand upon them, and said to them: "The peace of Jesus (ܝܫܘܥ) be with you, and go with us also."

[a] ܥܠܡܐ = العالَمون. [b] ܓܪܒܐ, الجَرَب, *the scab in sheep.*

And the Apostle set out to go on the way; and all of them were accompanying him with weeping, and were conjuring him by his Lord to be mindful of them in his prayers and not to forget them. And when the Apostle had mounted, he sat in the chariot of the general, and all the brethren remained behind. The general came and said to the driver:[a] "I am praying that I may be worthy to sit beneath the feet of the Son of God, Jesus the Messiah, and to be His driver on this road, which many know, that He may be my guide on that road on which some (only) shall go."

And when he had gone about a mile, Judas Thomas begged of the general, and made him get up to sit beside him, and ordered the driver to sit in his place. And as they were going along the road, and Judas was conversing with the general, the cattle became tired from their having driven them so far, and stood still and would not stir. And the general was sorely vexed, and knew not what to do; and he thought of running on foot, and bringing other cattle, wherever he could get them, or horses, because (ܕܝ) his time was becoming short. And when the Apostle saw this, he said to him: "Be not afraid and be not agitated, but only believe in Jesus, as I told thee, and thou shalt see great wonders." The general saith to him: "I believe in Him, (and) that everything is possible for him to do who asketh of Him."

[a] ܩܪܪܐ, קַרָּרָא, from *carrum*, *κάρρον*, of the form ܡܫܠܚ; or perhaps borrowed directly from a word *carrarius*, whence *carraria* (*via*). See Du Cange.

Now Judas saw a herd of wild asses feeding some distance off the highway, and he said to the general: "If thou believest in Jesus, go to the herd and say to them: 'Judas, the Apostle of Jesus the Messiah, the Son of God, saith, Let four of you come, for I require them.'" And the general went, fearing greatly, because they were many; and the more he went on, (the more) they came towards him. And when they were close to him, he said to them: "Judas Thomas, the Apostle of Jesus the Messiah, saith: 'Let four of you come to me, because I require them.'" And when they heard this speech, all the asses came to him with a great rush; and when they came to him, they bowed down unto him by the direction of our Lord.

And Judas Thomas, the Apostle of our Lord, lifted up his voice in praise, and said: "Glorious art Thou, God of truth and Lord of all natures, for (אמן) Thou didst will with Thy Will, and make all Thy works, and finish all Thy creatures, and bring them to the rule of their nature, and lay upon them all Thy fear, that they might be subject to Thy command. And Thy Will trod the path from Thy secresy to manifestation, and was caring for every soul that Thou didst make, and was spoken of by the mouth of all the prophets, in all visions and sounds and voices; but Israel did not obey because of their evil inclination. And Thou, because Thou art Lord of all, hast a care for the creatures, so that Thou spreadest over us Thy mercy in Him who came by Thy will and put on the body, Thy creature, which Thou didst will and form according to Thy glorious wisdom. He whom

Thou didst appoint in Thy secresy and establish in Thy manifestation, to Him Thou hast given the name of Son, He who was Thy Will, the Power of Thy thought; so that Ye are by various names, the Father and the Son and the Spirit, for the sake of the government of Thy creatures, for the nourishing of all natures, and Ye are one in glory and power and will; and Ye are divided without being separated, and are one though divided; and all subsists in Thee and is subject to Thee, because all is Thine. And I rely upon Thee, Lord, and by Thy command have subjected these dumb beasts, that Thou mightest show Thy ministering power upon us and upon them, (ܡܫܬܡܫ) because it is needful, and that Thy name might be glorified in us and in the beasts that cannot speak."

And when he had said these things, he said to the wild asses: "Peace be with you, because ye have obeyed the Word, the sovereign* of all. Let four of you come and be yoked in place of these cattle, which have stood still and are not able to go on." And every one of the wild asses crowded round, (striving) which of them should be yoked. And there were some there, that were stronger than their fellows, and these were yoked; and the rest of them went along after and before the Apostle. And when they had proceeded a little way, he said to them: "To you I speak, ye inhabitants of the desert; remain behind and go to your pasture; for if I

* The Syriac word ܡܫܬܢܐ is *fem.*, to agree in gender with ܡܠܬܐ, *word*.

had had occasion for you all, ye would all have come. Now then go to the place in which ye were." And the wild asses were going along gently, until they were out of his sight.

And the Apostle was seated (in the chariot), and the general, and the driver; and the wild asses were going along gently and quietly and by little and little, that the Apostle of God might not be shaken. And when they reached the gate of the city, they (viz. the asses) distinguished (the house), and went (and) stood before the gate of the court-yard of the general.

Then the general was amazed and said: "I am not able to speak and tell what is happening; (ܘܬܡܗ) but let there be another wonder, and then I will tell." And the whole city was coming, because they saw the wild asses which had been yoked in the chariot, and because they heard the report of the Apostle's having gone thither.

The Apostle saith to the general: "Where is thy house? And whither wilt thou conduct us?" The general saith to him: "Thou knowest that thou art standing at the door of thy servant, and these (beasts), which by thy command are come with thee, know better than I." And when the general had spoken thus, he sprang down from the chariot.

And the Apostle began to say: "Jesus, the knowledge of whom is denied in this country; Jesus, the report of whom is strange in this city; Jesus, a stranger among these men; Jesus, who sendest Thy Apostle on before to every country and every city, and art glorified in him and made known by him to all those who are worthy of

it; Jesus, who didst put on the body, and become man, and appear to us all, that we might not part from Thy love; our Lord, who didst give Thyself for us, and buy us with Thy blood, and acquire us unto Thyself, a possession that was dearly bought;—for what have we that we can give to Him for His life? For He gave His life for us. It is not anything that belongs to each one (of us), nor does He ask of us anything, save that we should ask of Him and live."

And when he had said these things, many were coming from every (ܐܬܪܐ) place to see the Apostle of the new God, who was come thither. And Judas said: "Why stand we here and are idle? Jesus, what wilt Thou? Command the time, and let the deed be (done)." Then the demons were sore upon that woman and her daughter, and the servants of the general did not think that they would last, for they did not suffer them to eat anything, but kept them constantly lying in bed, without being recognized by any one,[a] until the day when the Apostle came thither.

And the Apostle said to one of the wild asses which were yoked on the right hand: "Go into the court-yard, and, standing there, call those demons, and say to them: 'Judas the Apostle, the disciple of Jesus the Messiah, saith, Come out hither, because on your account I have been sent and against your kindred, that I might drive you to your own place, ere the time of the consummation cometh and ye go to your pit.'" And the wild ass went

[a] Or, as in the note, *without recognizing any one.*

in, a crowd of people being with him, and said: "To you I speak, ye enemies of mankind; to you I speak, who close your eyes to the light that ye may not see, for the nature of evil cannot be with good; to you (ܐܢܬܘܢ) I speak, offspring of Gehenna and Abaddon,[a] children of him who hath never been forced to keep quiet until to-day, of him who produceth afresh evil servants that suit his nature; to you I speak, audacious wretches, who are to perish by your own hands. And what I should say concerning your end, I know not; and what I should tell, I am unable (to utter); for these things are too great for hearing and have no limit, for however great your bodies may be, they are too small for your retributions. To thee I speak, demon, and to thy son, who accompanieth thee, for now I am sent hither against you. Why do I go on speaking at great length of your nature? For ye know (it) better than I, and are audacious. But now Judas Thomas, the disciple of Jesus the Messiah, this (man) who hath been sent hither with mercy and grace, saith: 'Come forth unto this crowd, which, lo, is standing here, and tell me of what race ye are.'"

And at that moment the woman and her daughter came out, like to the dead in appearance, and exposed, and disgraced. And when the Apostle saw them, he was grieved for them, and said: "No pity hath been shown unto you; on this account ye are scarcely conscious.[b] But in the name of Jesus the Messiah depart

[a] Or, *of Hell and Destruction.* [b] Or, *in your senses.* This is, however, mere guess-work, and I am at a loss how to translate the clause. The verb is *masc.* in the text, ܡܬܬܪܝܢ,

ye from them, and stand beside them." And when the Apostle had uttered (ܐܡܪܗ) this speech, the women fell down and (to all appearance) died, for there was no breath in them, nor did they utter any sound. And the demon cried with a loud voice and said: "Thou art come again, rebuker of our nature! Thou art come hither again, destroyer of our race! Thou art come hither again, effacer of our footsteps! And, as I see, thou dost not wish to let us remain on earth; but thou art not able at this time to do this to us."

And Judas perceived that it was the demon whom he had driven out of that (other) woman.[c] And he said to him: "I beg of thee, then, give me leave, (and) I will go whither thou pleasest (and) dwell (there); and I will take orders from thee, and not be afraid of him who hath authority over me; for as thou art come to visit (and do good), so am I come to destroy; and as thou, if thou dost not accomplish the will of Him who sent thee, art reproved, so I too, unless I do the will of him who sent me, go before the time unto our nature; and as thy Lord

ܐܡܪܗ, as if it referred to the demons, not to the women. The word ܠܚܝܡܐ can hardly be anything else than ܠܚܝܡܐ, *ægre, vix;* at least ܠܚܝܡܐ does not seem to yield a satisfactory sense, and I do not know the word as a secondary or denominative formation from ܚܝܡܐ. Possibly we might read ܠܚܝܡܢܗ, *to restrain yourselves;* but the difficulty as to ܐܡܪܗ would in that case still remain.

[c] See above, p. 182.

helpeth thee in the things which thou dost, (so) too my father supporteth me in the things which I do; and as He prepareth for thee vessels which are worthy for Him to dwell in, so too he maketh me aware of the vessels which obey him, that I may do in them his will; and as He nourisheth and provideth for thee (ܐܢܬܝ) and for those who obey thee, so also doth He torture me, and torment me and those in whom I dwell; and as to thee He giveth the reward of thy work, that is to say life everlasting, (so) also to me He giveth the recompense of my deeds, everlasting perdition; and as thou takest pleasure in thy prayers, and in thy good works, and in the Eucharist, and in His chants of praise and psalms and hymns, so I too take pleasure in murder and adultery, and in sacrifices and libations of wine on the altars; and as thou turnest men unto everlasting life, so I too turn men unto me, unto everlasting perdition and torment; and thou receivest thy reward, and I mine."

And when the demon had said these things, the Apostle said: "To thee and to thy son Jesus saith by me, that ye shall not again enter the habitation of men, but go (and) dwell without the entire habitation of men." And the demons say unto him: "Lo, we go, as thou hast commanded us; but what wilt thou do unto those who are hidden from thee, and their vessels rejoice in them more than in thee,—those whom many worship and do their will, sacrificing unto them (ܐܢܬܝ) and pouring out unto them wine as a libation, and offering unto them offerings?" The Apostle saith: "They too shall perish in the end with their worshippers." And the demons were

sought and were not found;[a] but the women were lying (there) as if dead, without a word; and the wild asses were standing one beside the other, and were not moving away from one another; but the one to whom speech was given by the power of our Lord, was standing in front of his fellows.

And when all the people were silent and looking on him, that they might see what the Apostle would do, the wild ass looked on them all, and said to Judas: "Why standest thou (there) and art idle, Apostle of the Most High? For lo, the Paraclete is standing beside thee and looking that thou shouldest ask him and he would give unto thee. Why delayest thou, good Disciple? For lo, thy Master wisheth to show great things through thee. Why standest thou (there), preacher of the Hidden? For lo, thy Master wisheth to disclose His hidden nature through thee unto those who are worthy of Him that they may hear these things. Why art thou still, worker of miracles in the name of thy Lord? For lo, thy Lord is standing by and encouraging thee.[b] Fear not; for He will not abandon thee, and His Godhead will not suffer thy manhood to be grieved. Begin, therefore, to call upon Him, and He will answer thee, as He is wont at all times. Why (ܡܢܐ) doth amazement seize thee at His manifold doings? For these are small things which He hath shown through thee; and if thou wert to tell of the number of His gifts, thou wouldest not be able to make

[a] I. e., vanished suddenly. [b] Insert a point, which is wanting in the MS., after ܡܬܩܪܐ ܠܟ.

an end of them. Why art thou astonished concerning these His bodily healings, (which are) ended by dissolution, when thou rememberest His healing of His possessions, which is not ended by dissolution?[a] Why ponderest thou upon this temporal life, when, lo, thou canst reflect every day upon the life everlasting? But unto you, I say, ye multitudes, who, lo, are standing by and waiting to see these arise who, lo, are lying here; believe on the Teacher of verity, and believe on the Shewer of truths; believe on the Revealer of secrets; believe on the Demonstrator of life; believe on the Apostle of the tried Son, Jesus the Messiah, who was born, that the born might live by His birth; and was reared, that the perfect rearing might be seen in Him; and went to school, that through Him perfect wisdom might be known; He taught His teacher,[b] because He was the Teacher of verity and the Master of the wise; he went to the temple and offered an offering, that they might see that all offerings are sanctified in Him. This is the Apostle of Him; this is the Apostle of truth; this is the doer of the will of Him that sent him. But there shall be a time when false apostles shall come, and lying prophets, whose end shall be like their works; who will say unto you, (ܬܚܘܠ) 'Beware of sins,' whilst they at all times utter sins; who will put on the clothing of lambs, whilst within they are ravening wolves;[c] who will not take one wife legally,

[a] Margin, *which passeth not away.* [b] Perhaps a reference to the Gospel of Thomas the Israelite, ch. vi.—viii. of Tischendorf's Greek text; see my Contributions to the Apocryphal Literature of the New Testament, p. 8. [c] S. Matthew, ch. vii. 15.

but by their words and their deeds will corrupt many women; who will not beget children, but will corrupt many children, and pay the penalty for them; who will be distressed at the happiness of others, and will take pleasure in their distress; to whom what they possess will not suffice, but who will desire that all things should serve them, and will boast of them, and be esteemed as disciples of the Messiah; in whose mouth is one thing, and in their heart another; who teach that ye should shun hateful things, but themselves do not even a single good thing; before whom adultery is hateful, and theft, and oppression, and greed, but in themselves secretly these are all done, whilst they teach that a man should not do them."

And when he spake these things, all the wild asses were looking at him. And when he was silent, Judas said: "What am I to think of Thy servant,[a] Jesus? And how I am to call Thee, I know not. O (Thou) gentle and silent and still and speaking! (Thou) Seer, that art in the heart, and Searcher, that art in the mind! Glory to Thee, (Thou) gracious (One)! Glory to Thee, living Word! Glory to Thee, (Thou) hidden (One), who hast many forms! Glory to Thy mercy, (ܝ) which hath abounded unto us.[b] Glory to Thy grace, which hath been upon us! Glory to Thy greatness, which became small for us! Glory to Thy exaltation, which was humbled for us! Glory to Thy strength, which became feeble for us! Glory to Thy Godhead, which for us put on manhood!

[a] Or, *Thy work* (ܥܒܕܟ)?

[b] ܕܐܬܥܒܕܗ for ܕܥܒܕܗ.

Glory to Thy manhood, which was made new for us, and died for us to give us life! Glory to Thy Resurrection from the grave, that we might have a resurrection and a raising up! Glory to Thy Ascension unto Heaven, by which Thou didst tread for us the road (leading) up on high! And Thou didst promise and swear unto us, that we should sit on the right hand and on the left, and should be judges with Thee.[a] Thou art the Word of Heaven. Thou art the hidden Light of the understanding, and the Study of the path of truth, the Dispeller of darkness and the Destroyer of error."

And when the Apostle had said these things, he came and stood over those women, who were lying (there), and said: "My Lord and my God, Jesus the Messiah, I doubt not regarding Thee, but I call upon Thee, as at all times Thou dost aid us and support us and encourage us. Thou Giver of freedom of speech and of joy unto Thy servant and Apostle, let these (women) be healed[b] and arise, and let them be as they were (ܗܘܝܢ) before they were smitten by the demons." And when he had said these things, the women turned over, and sat up healed. And Judas commanded the general that his servants should take them and lead them in and give them food, for they had not eaten for many days. And when they had taken them and led them in, he said to the wild asses, "Follow me." And they went after him until he had brought them without the gate.

[a] S. Matthew, ch. xix. 28, xx. 23. [b] Or, according to the note, *and encouragest us, and givest freedom of speech and joy unto Thy servant and Apostle. Let these women*, etc.

And when they had gone out, he said to them: "Go in peace to your pasture." And the wild asses were going along gently, and the Apostle was standing and looking at them, lest perchance any man should hurt them, until they had got out of his sight and were no longer visible to him.

Here ends the seventh Act.

The eighth Act, of Mygdonia and Karīsh.[a]

And Judas returned from (accompanying) them, and went to the house of the general, and a great multitude with him. And it happened that a woman, (the wife) of a kinsman of the king, whose name (ܝܕܬ) was Mygdonia, had come to see the new sight of the new God who was preached, and the new Apostle who was come to their country; and she was sitting in a palanquin,[b] and her servants were carrying her. And because of the great press that there was, they were unable to bring her near to him; and she sent to her husband, and he sent his officers,[c] and they were going before her, and pressing back the people. And the Apostle saw (this) and said to them: "Why do ye ill-treat these (people), who are coming to hear the word? And (why are) ye anxious that

[a] In pseudo-Abdias (Fabricius, p. 705), *Mygdonia* and *Charisius*; Tischendorf, p. 235, Μυγδονία and Χαρίσιος. [b] *Pâlkî* or *palanquin* seems to be the best equivalent of ܚܘܫܝܟܐ in this passage. [c] ܪܓܠܐ, Chald. דּוֹרְגִּין, דַּרְגִּין, *apparitores, satellites*. The marginal reading ܪܓܠܐ is *footmen*, Arab. رَجَّالَة, a plur. of راجِل.

they should pass on, and ye yourselves wish to come unto me, being very far off? For our Lord said to those multitudes who were coming unto him:[a] 'Ears ye have, and ye hear not, and eyes ye have, and ye see not'; and (He also said):[b] 'Come unto me, all ye that are weary and bearing burdens, and I will give you rest.'" And he looked upon those men[c] and said: "Now the blessing that was given unto these falleth to the share of you who are carrying; for ye are bearing a heavy burden,[d] and she directeth you by her command.[e] Though God (ܐܠܗ) hath made you men, men make you carry a heavy load like beasts; and those who are borne upon you, think in their minds that ye are not men like to them, and do not know that all men are equal before God, whether they be slaves or free; and righteous is the judgment of God, which shall come upon all souls that are on the earth, and no man shall escape from it, neither slaves nor free, nor rich nor poor. Those who have, shall not be profited aught thereby; and those who have not, shall not be delivered by their poverty from this judgment. For we are not commanded to do anything which we are unable to do, nor to take up heavy burdens, nor to build buildings, which carpenters build for themselves with wisdom, nor (to practise) the art of hewing stones, which stone-cutters know as their craft; but (we are commanded

[a] S. Mark, ch. viii. 18. [b] S. Matthew, ch. xi. 28. [c] Who were carrying Mygdonia. [d] Reading ܡܫܬܢܝܬܐ ܡܫܩܠܐ in the singular. [e] Or the fem. pronoun may refer grammatically to the word ܡܫܩܠܐ, *burden*.

to do) something which we can do,—to refrain from fornication, the head of all evils; and from murder, by reason of which the curse came upon Cain; and from theft, which brought Judas Iscariot unto hanging; and from gluttony, which removed Esau from his birthright; and from covetousness, unto which when one is subject, he doth not consider what he doeth; and from vain-glory, and from destroying slander; and from (ܒܝܫܬܐ) evil actions and from deeds of shame, and from hateful intercourse and unclean connexion, in which there is eternal condemnation; and this it is that seizeth the uplifted by force, and casteth them down to the lowest depth, and bringeth them under its power, so that they cannot discern what they do, and their works become hidden from them. But harken ye to me, and conduct yourselves with purity, which is chosen before God more than all good things; and with temperance, for it showeth us intercourse with God, and giveth eternal life. And also conduct yourselves with humility, for this is weighed with every (virtue), and is heavy, and outweigheth (them), and gaineth the crown; and with gentleness, and stretching out of the hand to the poor, and supplying the wants of the needy; but especially it behoveth you to conduct yourselves with purity, for this is chosen before God, and maketh (us) enter into everlasting life, for it is the head of all virtues, and by it are done all good works; for he who is not purified, is unable to do anything good, because all the virtues are after this of purity. For purity is seen of God, and destroyeth evil. Purity is pleasing to God; therefore it proceedeth from him. Purity

(ܙܟܘܬܐ) is the athlete who is not overcome. Purity is the truth that blencheth not. Purity is the tower that falleth not. Purity is worthy before God of being to Him a familiar handmaiden. Purity is comeliness when it is found with many. Purity destroyeth corruption. Purity is the messenger of concord, which bringeth the tidings of peace. Temperance setteth him who acquireth it free from daily cares. Temperance careth for naught but how it may be found pleasing to its Lord. Temperance holdeth on by hope, awaiting deliverance. Temperance sitteth at all times in tranquillity, because it doth nothing that is odious. Temperance seeketh a life of rest, and is a joy to all who acquire it, and exalteth those who are nigh to it. Humility hath subdued Death, and brought him under its power. Humility hath conquered enmity. Humility is the pleasant yoke, and fatigueth not those who bear it. Humility feareth naught, for it is rude to none. Humility is concord and peace and joy and rest. Acquire purity, and take unto you temperance, and strive after humility; for by these three cardinal virtues is typified this Messiah, whom I preach. For purity is the temple of God, and every one who guardeth it, guardeth His temple, (ܙܟܘܬܐ) and the Messiah dwelleth in him. And temperance is the rest of God; for our Lord fasted forty days and forty nights, and tasted nothing; and the Messiah dwelleth in him who observeth it. And humility is a mighty power; for our Lord said unto Simon the Apostle:[a] 'Return thy sword back (to its sheath); if I

[a] S. Matthew, ch. xxvi. 52, 53.

am willing to ask strength of my Father, He will give me more than twelve legions of angels.' "

And when Judas had said these things, all the multitudes were listening together, and trampling on one another.[a] And the wife of Karīsh, the kinsman of king Mazdai,[b] sprang up and came out of the palanquin, and fell down on the ground before the feet of the Apostle, and was begging of him and saying to him: "I beg of thee, thou Apostle of the new God, who hast come to a desert place from the habitation of men—for we dwell in a desert, because we live like the beasts that have not speech, and now, lo, we are being tamed by thy hands,—that thou wouldst turn unto me too, and pray for me, that I also may obtain grace from this God whom thou preachest, and that I may become a handmaiden of Him, and that I too may be united with you in prayer and in hope and in thanksgiving, and that I too may become a holy temple and He may dwell in me."

The Apostle saith: "I pray and beg of you, my brethren in our Lord and my sisters in the Messiah, (ܒܝܗ) that the word of the Messiah may dwell in you all and abide in you, because ye are given power over your own souls." And he began to say to the woman: "Mygdonia, arise from the ground, and be mindful of thyself, and be not concerned about thy ornaments,[c]

[a] Viz., in their eagerness to get near him. [b] In pseudo-Abdias, p. 705, *Mesdeus;* Tischendorf, p. 235, Μισδέος. [c] ܟܕܝܢ stands here for ܟܕܡܢ, just as we find in MSS. ܟܕܝܐ for ܟܕܡܐ, ܟܕܝܠ for ܟܕܡܠ, etc.

which pass away, nor about the beauty of thy person, which perisheth, nor about thy dress, nor about this name and dignity in the world that passeth away; and degrade not thyself to this filthy intercourse, and be deprived of the true fellowship. For ornaments perish, and beauty becometh old and marred, and clothes decay, and power passeth away, (accompanied) with punishment, according as each person hath conducted himself in it, and marriage passeth away with much contempt. Jesus alone abideth, and those who hope in Him and take refuge (with Him), and deliver up themselves unto Him." And when he had said these things, he said to the woman: "Go in peace, and may our Lord make thee worthy of His divine mysteries." She saith to him: "I am afraid to go, lest thou leave me and depart to another place." The Apostle saith to her: "Jesus will not abandon thee for His mercy's sake." And she bowed down and prostrated herself before him, because she thought that he was Jesus; and she went home rejoicing.

Now Karīsh, the kinsman of king Mazdai, had taken his bath and gone to supper; and he was asking (ܫܐܠ) for his wife, where she was, that she had not come to meet him from her chamber. And her maidens said to him: "She is not inclined (to come)." And he went into the chamber, and saw her lying on the bed with her face covered. And he kissed her, and said to her: "Why art thou sad to-day and sorrowful?" She saith to him: "I am very tired." He saith to her: "Why didst thou not pay proper respect to thy position as a free woman,

and stay at home, and not go and hear vain words and (see) deeds of witchcraft? But get up, and come out, and sup with me, for I cannot sup without thee." Mygdonia saith to him: "To-day I must be excused from supping with thee and from sleeping with thee, for I am much agitated." And when Karīsh heard from Mygdonia that she spake to him thus, he was unwilling to quit (the room) to sleep or to sup,[a] but ordered his servants to bring (food) to him that he might sup in her presence.

And when they had brought in (food, and) set it before him, he asked her to sup, but she would not; and since she would not sup, he supped alone. And Karīsh said to her: "On thy account I excused myself to my lord, king Mazdai, from (staying to) supper, and thou dost not choose to sup (ܢܒܠ) with me!" Mygdonia saith to him: "Because I am not inclined." And he stood up to go to bed and sleep as was his wont, and she said to him: "Did I not tell thee that I must be excused to-day, that I may sleep alone?"

And when he heard this speech, he went and slept in another bed. And when he awoke suddenly from his sleep, he said to her: "My lady and sister Mygdonia, harken unto a dream which I saw this night. I saw myself reclining in the presence of my lord king Mazdai, and a table was laid before us. And I saw an eagle swoop down from heaven, and carry off from before me and from before king Mazdai a brace of partridges; and he bore them up to his nest and placed them there, and

[a] Perhaps we should read ܠܡܣܥܕ ܠܡܣܥܕ ܐܘ ܠܡܫܬܐ.

came again and hovered over us. And king Mazdai bade them bring him a bow. And the eagle came again, and carried off again from before us a pigeon and a turtle-dove. And king Mazdai shot an arrow at him, and it passed through him from side to side, and did not harm him; but he soared away to his nest. And I started (out of my sleep), being agitated, and being vexed on account of the partridge which I had tasted, and of which he did not let me put any more into my mouth, and lo, its taste was in my mouth." Mygdonia saith to him: "Thy dream is good; for thou eatest partridges every day, but perchance a partridge had never been tasted by that eagle until now."

And when it was morning, Karīsh, the kinsman of king Mazdai, arose early (and) dressed, and put his left shoe on his right foot, and said (ܐܡܪ) to Mygdonia: "What is this action? Lo, the dream and the action!" Mygdonia saith to him: "This too is not unlucky, but good; from an unlucky thing something else good* results." And he washed his hands, and went to salute king Mazdai.

But Mygdonia, the wife of Karīsh, arose early too (and) went to salute Judas the Apostle. And she found him sitting and conversing with the general and with a great multitude; and he said to them: "My children, the woman who yesterday received our Lord into her heart and soul, whose wife is she?" The general saith to him: "She is the wife of Karīsh, the kinsman of king Mazdai,

* Read ܟܬܝܒܬ ܟܬܝܒܬܐ.

and her husband is a hard man, and all that he biddeth the king (do), he humoureth him in; and he will not let her continue as she hath promised, because he telleth many fine stories about her to the king, and hath said that there is none like to her; and she too loveth him much, and these things which thou sayest unto them are alien from them." Judas saith: "If our Lord hath really risen in her soul, and she hath received the seed which was sown in her, she will neither make account of this life, nor be afraid of death; nor will Karīsh be able any more to do anything to her, nor to make her suffer, because He whom she hath received into her soul is greater than he, (ܪܒܝܐ) if she hath received (Him) once for all with perfect love."

And when Mygdonia heard these things, she saith to Judas: "Of a truth, my lord, through thy prayer I have received the living seed of the Word, and fruits which are like unto the seed I shall yield in my Lord Jesus." Judas saith: "These our souls, which are Thine, praise Thee, our Lord. These our spirits, which are Thy true possessions, praise Thee, my Lord. These our bodies, which Thou hast made worthy to be the dwelling-place of Thy Spirit, that is always to be glorified, praise Thee, my Lord." And the Apostle said to all those who were there: "Blessed are the pure, whose souls never upbraid them, because they have gained them and they are not in doubt regarding themselves. Blessed are the spirits of the pure, who have won the crown and gone up from the contest to what is given up unto them. Blessed are the bodies of the pure, which

are worthy to become clean temples in which the Messiah shall dwell. Blessed are ye, pure, for unto you it is allowed to ask and to receive. Blessed are ye, pure, for ye are called judges. Blessed are ye, pure, for to you is granted power to forgive sins. Blessed are ye, pure, for ye have not destroyed what was delivered unto you, but ye take it up on high with you, rejoicing. Blessed are ye, meek, for God hath deemed you worthy (ܙܟܝܐ) to inherit the kingdom. Blessed are ye, meek, for it is ye who have conquered the evil (one). Blessed are ye, meek, for ye are the children of light. Blessed are ye, meek, for ye shall see the face of your Lord. Blessed are ye, temperate, for ye shall be contented and rejoice in those spiritual things which pass not away and are not dissolved, and the eaters of which hunger not. Blessed are ye, temperate, for ye are delivered from sin."

And when the Apostle had said these things, whilst the whole multitudes were listening to him, Mygdonia, the wife of Karīsh, the friend of king Mazdai, was greatly strengthened in purity and temperance and all meekness. And whilst they were solacing themselves the whole day with the praises and the majesty of the Lord, Karīsh, the friend of king Mazdai, came to dinner, and did not find his wife at home; and he began to ask all his servants about her, (saying,) "Whither is your mistress gone?" And one of them said to him: "She is gone to the strange man, and there she is." And when he heard these things from his servant, he was angry with his other servants that they had not informed him of what had happened. And he went (and) bathed

and came back whilst it was still light, and was sitting and waiting for Mygdonia till she should come.

And when it was evening, she came, and he met her and said to her: "Where hast thou been till now?" And she said to him: "I went to the physician's house." He saith: "That strange conjuror is the physician." (ܐܝܟܝܠ) She saith to him: "Yea, he is the physician, and he is different from all (other) physicians, for all (other) physicians heal these bodies which shall be dissolved, but this physician healeth the bodies with the souls, which shall never more be dissolved." And when Karīsh, the kinsman of king Mazdai, heard these things, he was angry in his mind with Mygdonia and with the stranger, but he said nothing to her,—because he was afraid of her, for she was far superior to him in wealth, and also in her understanding,—but he went, (and) entered into the dining-room, and sat down to supper; and she went again into her ante-chamber.[a] And he told his servants to call her to come out (and) sup with him; but she did not wish (it). And when he heard that she did not wish to come out, he went in to her and said to her: "Why wilt thou not come out to sup with me? And perhaps too thou dost not wish to sleep with me according to thy wont? Of this I am sorely afraid, especially as I have heard that that sorcerer and deceiver is most anxious about this, that a man should not be with his wife; a thing that nature enjoineth, and with which the gods too are pleased, he taketh away (from us)."

[a] Literally, *outer chamber.*

And when Karīsh had said these things to her, Mygdonia was silent, and he said again to her: "My sister and lady and beloved and wife, Mygdonia, be not led astray by idle and foolish words (ܫܘܝ) nor by deeds of witchcraft, which, I have heard, he does in the name of his god; for from the day that the world came into being, it hath never been heard that a man brought the dead to life; but this man, as I hear, maketh as if he brought the dead to life. And as to his not eating or drinking, do not suppose that it is for righteousness' sake that he neither eateth nor drinketh, but because he hath not got anything. For what shall he eat, who hath not even bread for the day? And that he weareth (only) one (garment) is because he hath not another; and that he doth not take pay from any man is because he knows that he doth not in reality heal any man."

And when Karīsh had said these things to Mygdonia, she was as silent as a stone, and was praying, and asking when it would be morning, and when she could see the Apostle of God. And he left her and went (and) supped in sorrowful mood. And when he was thinking that, lo, he would sleep with her according to his wont,—but she, at the moment when he went out from her, kneeled down, and was praying and saying: "My Lord, and my God, and my Life-giver, the Messiah, do Thou give me strength to overcome the daring of Karīsh, and do Thou grant me that I may preserve the purity in which Thou takest delight, and by which I shall find eternal life;" and when she had prayed, she covered her face and lay down—Karīsh, as soon as he had supped,

came and stood over her, and took off (ܐܦܝܫ) his clothes. And she perceived him, and saith to him: "There is no place for thee beside me, because my Lord Jesus, with whom I am united, is better than thou, and He is always beside me." And Karīsh laughed and said to her: "Thou mockest well that sorcerer, and laughest well at him for saying, 'Ye cannot live before God unless ye be pure.'" And when he had spoken thus, he dared to lie down beside her, but she did not endure (it), but cried out at him bitterly and said: "Help, Thou new God, who through a strange man art come to India! Help, Lord Jesus! Forsake me not, because I take refuge with Thee; for as I have heard that Thou seekest those who know Thee not, lo, now that I am seeking Thee and have heard tell of Thee and have believed in Thee, come to my help, and deliver me from the insolence of Karīsh, and let not his impurity prevail over me, and let him not have a place beside me." And she arose, and tied his hands,[a] and fled from beside him, and laid hold of the curtain which covered the door of the chamber and wrapped herself (therein), and went out (and) went to her nurse, and slept beside her for that night.

But Karīsh was in sorrow all that night, and was beating his hands against one another, and was wishing to go during the night (ܐܦܝܫ) (and) inform king Mazdai of the violence that had been done him. And he was thinking and saying: "If I go in the great dis-

[a] Another Brunhilda! (Nibelungenlied, ed. Bartsch, st. 636, 637.) But perhaps the word may only mean *grasped his hands* or *arms tightly*.

tress which I feel, who will give me admittance to king Mazdai? For I know that, if fate[a] had not ruined me, and hurled me down from my pride and haughtiness and greatness into contempt and abasement, and separated my beloved Mygdonia from me, (even) to king Mazdai, had he been standing at this hour at my door, I would not have gone out and given an answer. But I will wait till morning; and I know that, whatever I say to king Mazdai, he will humour me therein. And I will tell him of the sorcery of the stranger, how he useth violence and casteth down the exalted into an abyss; for I am not grieved at being cut off from intercourse with Mygdonia, but I am sorry for Mygdonia herself, that her greatness hath been degraded, and her freedom brought low, and her high spirit humbled, and that a woman, whom none of her own servants ever saw in any evil tempers, runneth naked out of her chamber,[b] and perchance she is gone out into the street through the influence of the sorcery of the stranger; but I know not whither she is gone, for there was nothing to be seen with her." And when he had said these things, he began to weep and to say: "Woe is to me for thy sake, my true wife, (ܐܝܬܝ) of whom I am now deprived! Woe is to me for thy sake, my beloved and my lover, who wast more to me than my whole kindred! And neither son nor daughter have I from thee, with whom I might rest contented. A whole year thou hast not completed with me, and an

[a] Literally, *time.* [b] I have omitted the words *and I know not whither she is gone,* which appear here in the Syriac text.

(evil) eye hath taken thee from me. Would that the might of death had taken thee by force from me,—and I should (still) have counted myself with kings and princes and nobles,—and not this strange man, who is perhaps a slave and a fugitive from his owners, and hath come hither because of my ill luck! I shall never have rest, and never be stopped, until I destroy him and chastise him and avenge myself upon him. To-night I will not appear before king Mazdai; but if he doth not humour me, and doth not chastise that stranger, I will tell him about the general Ṣîfûr[a] too, that he hath been the cause of destruction to this (woman); for, lo, he sitteth in his house, and many go in and out unto him, and he teacheth them the new doctrine of purity, and teacheth and saith that a man cannot live, unless he separateth himself from all that belongeth to him, and becometh an ascetic and a wandering mendicant like unto himself, and lo, he wisheth to make companions for himself."

And whilst Karīsh was meditating these things, it became morning. And he rose early (and) dressed and put on his shoes; but he put on sorry garments, and his countenance was gloomy, and he was very sad; and he went in to salute king Mazdai. And when king Mazdai saw him, he said to him: "What is the matter, that thou art come to me in this (ܒܝܫܬܐ) wretched plight? And why is thy aspect sad, and thy countenance changed?" Karīsh saith to him: "King Mazdai, I have a new fact to tell thee, and a new calamity, which Ṣîfûr hath brought to

[a] In pseudo-Abdias, *Sapor*, *Seforus*, *Siforus*; Tischendorf, p. 240, Συφώρ.

India. A Hebrew, a conjuror, is sitting in his house, and never goeth out from beside him; and many go in to him, and he teacheth them the new God and giveth them new laws, which have never been heard of by us; and he saith: 'Ye cannot be children of this everlasting life, which I teach, unless ye sever yourselves, a man from his wife, and a woman from her husband.' Now it chanced that my wretched and miserable wife went to see him, and heard his words and believed them; and she arose by night and fled from beside me, she who could not bear to be away from me for a single hour and could not exist without me. But send (and) fetch Ṣîfûr and the conjuror who lays snares for him, and chastise them; and if not, all our countrymen will be destroyed by his words."

And when Mazdai heard these things from his kinsman Karīsh, he said to him: "Be not grieved and vexed. I will send and fetch him, and chastise him, and thou shalt get back thy wife; for if I avenge others who cannot avenge themselves, thee, lo, (ܗܘܝ) especially (must I avenge)." And he commanded that they should summon Ṣîfûr the general (to come) to him; and they went to his house and found him sitting on the right hand of Judas, the Apostle of God, and Mygdonia was sitting at his feet, with a great multitude, and they were listening to him. Those who went after Ṣîfûr the general answered and say to him: "Dost thou sit and listen to vain words, whilst king Mazdai in his wrath is seeking to destroy thee, because of this sorcerer and seducer, whom thou hast brought into thy house?" And when

Ṣîfûr the general heard these things, he was grieved, not because the king was angered with him, but because the king had heard regarding him that he was acquainted with Judas the Apostle. And Ṣîfûr said to Judas: "I am grieved on thy account, for I told thee a day agone that that woman was the wife of Karīsh, the kinsman of king Mazdai, and that he would not let her do what she promised; and whatever he saith to the king, he humoureth him therein." Judas saith to Ṣîfûr: "Be not afraid, but believe in Jesus, who pleadeth for both me and thee, and for all those who take refuge with Him and come to His place of assembly." And when Ṣîfûr the general heard these things, he put on his dress and went to king Mazdai.

And Judas was asking Mygdonia, what was the reason that (ܕܐ) her husband was angry with her, and meditated these things against them. She saith to him: "Because I did not give myself to corruption with him; for in the evening he wished to make me yield, and to subject me to that which he is wont to do; but He to whom I have committed myself delivered me from his hands, and I fled naked from beside him, and slept with my nurse, and I know not what has come to him that he plots these things against you." The Apostle saith to her: "These things, my daughter, harm us not; but believe in Jesus, and He will restrain from thee the lust of Karīsh, and He will deliver thee from corruption and wantonness, and He will be to thee a guide in the path of danger, and a conductor to His and His Father's kingdom, and He will bring thee into everlasting life, and will

give thee a sovereignty that passeth not away and changeth not."

And when Ṣîfûr stood before king Mazdai, Mazdai asked him and said to him: "What is his story, and whence is he, and what doth he teach, the sorcerer who plotteth against thee?" Ṣîfûr saith to him: "Dost thou perchance not know, my lord, that I and all my friends were in great sorrow about my wife,—whom, as thou knowest, many held in honour,—and about my daughter, in comparison with whom I counted as nought all that I possess? And what calamity[a] and what trial came upon them? And how they became a laughing-stock and an imprecation through the whole country? And I heard tell of this man, and went to him, and asked of him, and fetched him, and we came (ܐܬܝܢ) hither; and I saw wonderful miracles whilst I was coming with him on the road, and here too many saw and heard what the wild ass said, and what the demon declared concerning him. And he healed my wife and my daughter, and lo, they are well, and he asked for no reward except belief and purity, that they might be participators in what he is doing; and he saith, 'Fear one God, the Lord of all, and Jesus the Messiah, His Son, and ye shall live for ever and ever'; and he eateth nothing at all but bread and salt from evening to evening, and drinketh water; and he prayeth much, and whatever he asketh of God, He giveth him; and he enjoineth (us) too, (saying) that this his God is holy and good and benign and gentle and a

[a] Literally, *time*.

giver of life, and (that) therefore those who believe in Him draw nigh unto Him in cleanness and purity and love."

And when king Mazdai heard these things from Sîfûr, he sent a number of soldiers from his presence to the house of Ṣîfûr the general, to fetch Judas Thomas and those whom they found with him. And when they went in, they found him sitting and teaching a great many people, and Mygdonia too was sitting at his feet. And they were afraid, when they saw the great number of people that surrounded him; and they went to tell king Mazdai, (saying): "We did not dare to say aught to him, because a great many people were with him, and Mygdonia too (ܐܝܟܕܐ) was sitting at his feet and hearing his words." And when Mazdai and Karīsh heard these things, Karīsh sprang up from before king Mazdai, and took with him a number of soldiers, and said: "I will go and fetch him and also Mygdonia, whose senses he hath taken away." And he came to the house of Ṣîfûr the general in haste, and came and found Judas sitting and teaching. And when he went in, he saw Judas, but he did not find Mygdonia there, for she had gone home, because she knew that they would tell her husband about her that she was there. And Karīsh said to Judas: "Get up, wretch and corruptor and enemy! But what can thy witchcraft do to me? For I will make thy sorceries recoil upon thy own head." And when he had spoken thus to him, Judas looked upon him and said to him: "Thy threats shall recoil upon thee, for me thou canst not hurt at all, because my Lord Jesus the Messiah, with whom I

take refuge, is greater than thou and thy king and all thy forces." And Karīsh took the turban of one of his servants, and threw it round the Apostle's neck, and said: "Drag him off; let me see if Jesus will deliver him from my hands." And they were dragging him away (ܐܝܬܝܘܗܝ) until (they came) to king Mazdai.

And when Judas stood before king Mazdai, he said to him: "Tell me what is thy story, by whose power thou doest these works?" And Judas was silent and gave him no reply. And king Mazdai commanded the soldiers, and they struck him a hundred and fifty lashes;[a] and he gave orders that they should convey him bound to prison; and they bound him and carried him off. And when he was gone and had entered into the prison, Mazdai and Karīsh were planning how they might kill him, because the whole people were worshipping him as God, and they took pains to say (everywhere), "He hath reviled the king, and he is a conjuror."

But Judas, when he went to prison, was glad and rejoicing, saying: "I thank thee, my Lord Jesus the Messiah, that Thou hast deemed me worthy not only to believe in Thee, but also to bear many things for Thy sake." And he said: "I thank Thee, my Lord, that Thou hast deemed me worthy of these things. I thank Thee, my Lord, that Thy providence hath been over me, and that Thou hast deemed me worthy to bear many evils for Thy sake. I thank thee, my Lord, that for Thy sake, I

[a] This is a guess on my part, though I do not see what else the word ܟܘܫܝܐ can mean here.

have been a recluse[a] and an ascetic and a pauper and a wandering mendicant. Let me then receive of the blessing of the poor, and of the rest of the weary, and of the blessing of those whom men hate and persecute and revile and say of them (ܢܝܕܝ) odious words. Lo, for Thy sake I am hated and shunned by many; for Thy sake they say of me I know not what."

And whilst he was praying, all those who were in the prison saw that he was praying and begged of him to pray for them too. And when he had prayed and sat down, Judas began to chant this hymn.

The Hymn of Judas Thomas the Apostle in the country of the Indians.

"When I was a little child, and dwelling in my kingdom, in my father's house, and was content with the wealth and the luxuries of my nourishers, from the East our home my parents equipped me (and) sent me forth; and of the wealth of our treasury they took abundantly,[b] (and) tied up for me a load large and (yet) light, which I myself could carry—gold of Beth-ʿEllāyē, and silver of Gazak the great,[c] and rubies of India, and agates[d] from Beth-Ḳāshān;[e] and they furnished me with

[a] Adopting my conjecture ܡܚܝܠܐ, and taking the word in its derivative sense, and not in the literal one of *a prisoner*. [b] ܐܡܪܝ for ܐܡܪܝܐ. [c] *Beth-ʿEllāyā* (*sic*) and *Gazak* occur as names of *villages* in Assemani's Bibl. Or., the former in t. ii., p. 419, t. iii., pars 1, p. 418, the latter in t. i., p. 189; but whether these are the localities meant here, I cannot say. [d] ܟܫܝܬܐ seems to designate here not *striped silks* but *striped* or *variegated stones*.
[e] Perhaps قاشان *Ḳāshān*, in Persia, N. of Ispahan. In Cureton's

the adamant, which can crush iron. And they took off from me the glittering robe,[a] which in their affection they had made for me, and the purple toga, which was measured (and) woven to my stature. And they made a compact with me, and wrote it in my heart, that it might not be forgotten: 'If[b] thou goest down into Egypt, and bringest[c] the one pearl, which is in the midst of the sea around the loud-breathing serpent, thou shalt put on (ܢܠܒܫ) thy glittering robe and thy toga, with which (thou art) contented,[d] and with thy brother, who is next to us in authority,[e] thou shalt be heir in our kingdom.' I quitted the East (and) went down, there being with me two guardians, for the way was dangerous and difficult, and I was very young to travel it. I passed through the borders of Mâishān,[f] the meeting-place of the merchants of the East, and I reached the land of Babel, and I entered the walls of Sarbūg.[g] I went down into

Spicil. Syr., p. ܡܕ, the ܡܓܘܫܐ are mentioned as a *Bactrian* tribe. Or we are to think of the *striped cloths* of Al-Yaman, and compare יָקוּשׁ, Gen. xxv. 2, 3? [a] So I venture to translate the abstract ܟܠܝܠܘܬܐ, on account of its parallelism with ܠܒܫ. [b] For ܐܢ read ܐܢ? [c] Read, according to a conjecture of Nöldeke's, ܡܢܚܬܐ. The Af'ēl of ܢܚܬ, *bring down*, does not suit the context so well. [d] Or *made happy, delighted.* I am not sure of this clause, however, as the pronoun ܗܘ seems to be wanting. [e] ܬܢܝܢ, in monkish Greek δευτεράριος.

[f] ܡܝܫܢ, مَيْسان, the district between al-Baṣra and Wāsiṭ, with a chief town of the same name. [g] I do not know what place is meant. Both ܡܢܒܓ, مَنْبِج, *Manbij* or *Hierapolis*, and ܣܪܘܓ, سَرُوج, *Sarūj*, appear to lie too far north, and the latter is the name of a district rather than of a town.

Egypt, and my companions parted from me. I went straight to the serpent, I dwelt around his abode,[a] (waiting) till he should slumber and sleep, and I could take my pearl from him. And when I was single and was alone (and) become strange to my family, one of my race, a free-born man, an Oriental, I saw there, a youth fair and loveable, the son of oil-sellers;[b] and he came and attached himself to me, and I made him my intimate friend, an associate with whom I shared my merchandise. I warned him against the Egyptians, and against consorting with the unclean; and I dressed in their dress, that they might not hold me in abhorrence,[c] because I was come from abroad in order to take the pearl, and arouse the serpent against me. But in some way or other they found out that I was not their countryman, and they dealt with me treacherously, and gave me their food to eat. I forgot that I was a son of kings, and I served their king; and I forgot the pearl, for which my parents had sent me, and because of the burden of their oppressions I lay in a deep sleep. But all these things (ܐܢܘܢ) that befel me my parents perceived, and were grieved for me; and a proclamation was made in our kingdom, that every one should come to our gate (*i. e.*, palace or residence), kings and princes of

[a] On ܐܪܥܐ see Payne Smith's Thesaurus. [b] ܫܡܢ ܡܫܚܐ, like ܫܡܢ ܡܫܚܐ ܕܙܝܬܐ, ܫܡܢ ܡܫܚܐ ܕܫܡܢ, etc. I cannot say, however, whether I have hit the meaning of the original. Why should this trade be specially mentioned? [c] Or perhaps, *that they might not suspect me, that I was come*, etc.

Parthia, and all the nobles of the East. And they wove a plan on my behalf, that I might not be left in Egypt; and they wrote to me a letter, and every noble[a] signed his name to it: 'From thy father, the king of kings, and thy mother, the mistress of the East, and from thy brother, our second (in authority), to thee our son, who art in Egypt, greeting! Up and arise from thy sleep, and listen to the words of our letter! Call to mind that thou art a son of kings! See the slavery,—whom thou servest! Remember the pearl, for which thou wast sent to Egypt! Think of thy robe, and remember thy splendid toga, which thou shalt wear and (with which) thou shalt be adorned, when thy name hath been read out in the list of the valiant, and with thy brother, our viceroy,[b] thou shalt be[c] in our kingdom.' My letter is a letter, which the king sealed with his own right hand, (to keep it) from the wicked ones, the children of Babel, and from the savage demons of Sarbūg. It flew in the likeness of an eagle, the king of all birds; it flew and alighted beside me, and became all speech.[d] At its voice and the sound of its rustling, I started and arose from my sleep. I took it up and kissed it, and I began (and) read it;[e] and accord-

[a] ܐܦܝܣܩܘܦܐ is evidently *singular*, despite the ribbūī in the MS. As I know no example of this usage, I suppose that we should read ܐܦܝ. [b] *Viceroy* is merely a *quid pro quo*. I do not know the precise meaning of the very rare (Persian, or Armenian?) word ܦܪܝܢܕ, for so it is, no doubt correctly, written in the Theophania of Eusebius, ed. Lee, ii. 19. [c] The text adds tautologically *with him*. [d] Read ܠܗ instead of ܠܐ. [e] ܠܗܘܢ, denoting simply the objective *it*, is unusual and seems awkward. It

ing to what was traced on my heart were the words of my letter written. (ܐܝܟ) I remembered that I was a son of royal parents, and my noble birth asserted its nature. I remembered the pearl, for which I had been sent to Egypt, and I began to charm him, the terrible loud-breathing serpent. I hushed him to sleep and lulled him into slumber, for my father's name I named over him, and the name of our second (in power), and of my mother, the queen of the East; and I snatched away the pearl, and turned to go back to my father's house. And their filthy and unclean dress I stripped off, and left it in their country; and I took my way straight to come to the light of our home the East. And my letter, my awakener, I found before me on the road; and as with its voice it had awakened me, (so) too with its light it was leading me. It, that dwelt in the palace,[a] gave light before me with its form, and with its voice and its guidance it also encouraged me to speed, and with its love it drew me on.[b] I went forth (and) passed by Sarbūg; I left Babel on my left hand; and I came to the great Maishān, to the haven of merchants, which sitteth

has been suggested to me to read ܐܫܬܚܬ, *and I broke its seal*, but then we should expect ܡܫܬܚܬ. [a] The words ܕܥܢܝܐ ܕܗܠܝܡ cause me much perplexity. I have translated as if ܕܗܠܝܡ were ܕܕܗܠܝܡ. If the original reading of the MS., ܕܥܢܝܐ, be correct, the meaning might be: *it was directing me; because the royal silk* (in which the letter was wrapped) *shone before me*, etc. I can hardly imagine the words to signify *because the dweller* (the letter wrapped) *in silk* (ܗܠܝܡ = sericum?).

[b] Read ܢܕܟ.

on the shore of the sea. And my bright robe, which I had stripped off, and the toga that was wrapped with it, from Rāmthā and Rĕḳen (?)[a] my parents had sent thither by the hand of their treasurers, who in their truth could be trusted therewith. And because I remembered not its fashion,—for in my childhood I had left it (ܐܚܕܘ) in my father's house,—on a sudden, when I received it, the garment[b] seemed to me to become like a mirror of myself.[c] I saw it all in all, and I too received all in it, for we were two in distinction and yet again one in one likeness. And the treasurers too, who brought it to me, I saw in like manner to be two (and yet) one likeness, for one sign of the king was written on them (both), of the hands of him who restored[d] to me through them my trust and my wealth, my decorated robe, which was adorned with glorious colours, with gold and beryls and rubies and agates[e] and sardonyxes,[f] varied in colour. And it was skilfully worked in its home

[a] These are perhaps not real names of places. Rāmthā may be "the home on high" (like ܡܪܡܬܐ, p. ܐܚܕ, l. 10); but what then is ܐܡ? [b] ܠܒܫܐ seems to be construed here as *feminine*. If the reading be correct, the author was probably thinking of ܡܪܓܢܬܐ, and therefore used the feminine verb and pronoun.

[c] I am not sure that I have hit off the meaning. [d] Or perhaps, if we read ܚܬ or ܐܚܬ instead of ܐܚܕ, *for there was written on them (both) one sign of the king, whose hands restored*, etc.

[e] ܟܪܟܕܢܐ here evidently denotes a kind of *striped* or *variegated stone*. [f] Both Payne Smith and Noeldeke suggest ܣܪܕܘܢܝܐ. The word ܣܪܕܘ occurs as the name of a gem in Proverbs, ch. xxv. 12, Ezekiel, ch. xxviii. 13, according to the Pĕshiṭṭā.

on high,[a] and with diamond clasps[b] were all its seams fastened; and the image of the king of kings was embroidered[c] and depicted in full all over it, and like[d] the stone of the sapphire too its hues were varied. And I saw also that all over it the instincts of knowledge were working, and I saw too that it was preparing to speak. I heard the sound of its tones, which it uttered with its . . . . .,[e] (saying): 'I am the active in deeds, whom they reared for him before my father; and I perceived myself, that my stature grew according to his labours.' And in its kingly movements it poured itself entirely over me, and on the hand of its givers it hastened that I might take it. And love urged me too to run to meet it (ܐܙܠ) and receive it; and I stretched forth and took it. With the beauty of its colours I adorned myself, and I wrapped myself wholly in my toga of brilliant hues. I clothed myself with it, and went up to the gate of salutation and prostration; I bowed my head and worshipped the majesty of my father who sent me,—for I had done his commandments, and he too had done what he promised,—and at the gate of his . . . . .[f] I mingled

[a] Literally, *in its height* or *elevation.* [b] Literally, *with stones of the adamas*, which I here render by *diamond.* [c] Literally, *was made go up, was brought up.* [d] I have ventured to read ܟܕܡܐ instead of ܟܕ. [e] I do not know what the apparently corrupt word ܬܫܒܚܬ may mean; perhaps we might read ܬܫܒܚܬ, *which it uttered to those who were bringing it down.* As to the following clauses I am also in doubt. [f] I give up ,ܕܡܫܚܝܢܢ, and confess my ignorance of the meaning of ,ܕܡܫܚܝܢܢ. Might it be corrupted from ,ܕܡܫܚܝܢܢ or ,ܕܡܫܚܝܢܢ, a plural from ܕܣܩܪܬܐ, Pers. دسکره, *a castle* or *town on a hill?*

with his princes, for he rejoiced in me and received me, and I was with him in his kingdom, and with the voice of . . . . .[a] all his servants praise him. And he promised that to the gate too of the king of kings with him I should go, and with my offering and my pearl with him should present myself to our king."

The hymn of Judas Thomas the Apostle, which he spake in the prison, is ended.

The Song of praise of Thomas the Apostle.

"To be glorified are Thou, Lord of all, self-existent, unutterable, who art hidden in the brightness of Thy glory from all created beings.[b]

"To be praised art Thou, the Son, the first-born of life, who art from the exalted Father and the Word of life.

"To be glorified art Thou, the one Father, who portrayest Thyself with wisdom in all creatures and in all worlds.[c]

"To be praised art Thou, the Son of light, the Wisdom and the Power and the Knowledge, who art in all worlds.[d]

"To be glorified art Thou, the Father exalted, who didst rise (like the sun) from Thy secresy into manifestation by means of all Thy Prophets.

"To be praised art Thou, Son of mercy, by whom (ܒܗ) all things were fulfilled[e] in wisdom and in silence.

"To be glorified art Thou, the Father supreme, born of Thy First-born in the silence and tranquillity of meditation.

[a] I do not know the meaning of the word ܡܬܩܝܡܬܐ. [b] Literally, *from all worlds;* or else, *from all eternity.* [c] In the whole universe. [d] Or, *in all ages.* [e] Or, *finished.*

"To be praised art Thou, the Son adored, who didst rise (as the sun) from the Father, with His aspect,[a] in peace and in glory.

"To be glorified art Thou, the good Father, who didst reveal the mystery of Thy First-born to the Prophets by the Spirit of holiness.

"To be praised art Thou, the proved[b] Son, who didst reveal the glory of the Father to Thy Apostles in all nations.

"To be glorified art Thou, the Father serene, who didst hallow Thy majesty for ever in Thy First-born, the Giver of life to Thy creation.

"To be praised art Thou, the comely Son, who didst rise (like the sun) from the splendour of the Father, and didst deliver our souls by Thy innocent blood.

"To be glorified art Thou, Father omnipotent, who dwellest in Thy glorious light, and art shrouded in Thy glory, and manifested to all in Thy grace.

"To be praised art Thou, the perfect Son, who art sown in the living earth, and wast before the world with Thy holy Father.

"To be glorified art Thou, the Feeder of all, who art in all worlds, on high and in the deep, and there is no place that is void of Thee.

"To be praised art Thou, the Son, the adored Fruit, who didst rise (like the sun) upon all in mercy, and didst put on our humanity, and whom our adversary slew.

"To be glorified art Thou, the infinite Father, who

[a] In His likeness. [b] Or, *well-tried.*

didst make Thy angels of the overflowings[a] of Thy Spirit and Thy ministers Thy flaming fire."[b]

"To be praised art Thou, the Son of light, who art borne[c] on the Spirit, and shrouded[d] in the light of the Father, on holy clouds. (ܥܢܢܐ)

"To be glorified art Thou, the Father giving life to all, who didst assemble the worlds for Thy glory by the hand of Thy dear (Son), that they might make praise to ascend unto Thee.

"To be praised art Thou, Son of life, of whose gift the Father giveth in abundance to the holy, and through it they set out and arrive in the path of peace.

"To be glorified art Thou, the Father giving life to all, who hast revealed the mysteries of Thy Son by the Spirit to His saints, in tranquillity and rest.

"To be praised art Thou, the Son, the Fruit of the Father, who hidest Thy chosen ones under Thy wings, and hast fulfilled the will of Thy Father, and redeemed Thy dear ones.

"To be glorified art Thou, the good Father, giving life to all creatures by the hand of Thy dear (Son), in mercy and in grace, through His death by crucifixion.

"To be praised art Thou, the first-born Son, feeding created beings[e] with Thy body, and blotting out our sins with the sign of Thy wounds and with the sprinkling of Thy blood upon us.

"To be glorified art Thou, the good Father, who

[a] Or, *outpourings.*
[b] Hebrews, ch. i. 7 (Psalm civ. 4).
[c] *Art mounted,* or *ridest.*
[d] Or, *clothed.*
[e] Literally, *the worlds.*

dwellest in the pure heart, in the mind of Thy worshippers, and art hidden from all in Thy aspect, and revealed to us in Thy Messiah.

"To be praised art Thou, the Son, the Word, proclaiming Thy coming in stillness, who didst put on our humanity and deliver us by Thy living and innocent blood.

"To be glorified art Thou, the living Father, who didst give (new) life to our deadness, for we had erred from Thy way and were dead and perished, but Thy mercy was upon us.

"To be praised art Thou, the beloved Son, who didst give (new) life to our deadness, and didst turn back our going astray, and wast to us a medicine of life by Thy life-giving body and by the sprinkling of Thy living blood.

"To be glorified art Thou, the Father exalted by all mouths and by all tongues, who hast been reconciled to us by Thy Messiah, and whom we have tasted through Thy Fruit and have become children of Thy peace.

"To be praised art Thou, the Son, the Peace-maker, who hast healed our wounds, and persuaded our hardness (of heart), and collected (ܐܦܩܬ) our wandering, and trained us[a] in Thy truth, and we have known through Thee Thy Father.

"To be glorified art Thou, the Father omnipotent, who hast sent to us Thy living and life-giving Fruit; and He reconciled by the blood of His Cross Thy mercy with Thy creatures.

"To be praised art Thou, the Son, the Word of light,

[a] Or, *made us walk.*

who didst rise (like the sun) from on high and satisfy us with the knowledge of Thee, and didst cleanse our impurity, and give (new) life to our deadness by Thy sign, the Cross of light.

"To be glorified art Thou, the Father of all praises, and to be exalted is Thy great Name in all worlds, for Thou hast not reckoned against us our sins, but hast given us life through Thy Messiah, who is the Life of Thy will.

"To be praised art Thou, the Son, the Voice conceived of knowledge, our holy Priest, who hast made atonement for us by Thy pure and holy offering, and hast poured out Thy living blood on behalf of sinners.

"To be glorified art Thou, the Father exalted, who art hidden from all worlds, and art revealed according to Thy will to all Thy worshippers.

"To be praised art Thou, the Son of life, accomplishing the will of Thy Father; who hast reconciled Thy creatures, so that they worship in Thee Him who sent Thee and are become partakers of Thy mysteries.

"To be glorified art Thou, the Father exalted, by every knee, which shall bow to Thee, both in Heaven and on earth, through Thy dear (Son).

"To be praised art Thou, the adored Son of perfect mercy, through whom there has come peace and hope for the creatures, that they may know the Creator.

"To be glorified art Thou, the Father giving life to all, the riches of whose mercy are never exhausted (ܐܦܝܠ) by the abundance of Thy gifts, but at all times Thou hast a need of giving unto us.

"To be praised art Thou, the Son, the Fruit, for Thou art the Gate of light and the Way of truth, and Thou hast made us run in thy footsteps, that we may arrive at the house of Thy exalted Father.

"To be glorified art Thou, the Father benign, who hast given us peace by the hand of our Life-giver, and hast revealed unto us Thy glorious and holy mysteries by the hearing of Thy doctrine.

"To be praised art Thou, the only(-begotten) Son of the Father, whose mercy hath been upon us, and Thou hast signed us with Thy living and life-giving Cross.

"All mouths and all tongues glorify the Father and worship the Son and praise Thy holy Spirit, the worlds and the creatures which are hidden and which are manifest.

"Thy Angels glorify Thee on high through Thy Messiah, who became in Sheōl peace and hope to the dead, who came to life and were raised.

"We beg of Thee, our Lord and our Life-giver, (the accomplishment)[a] of all that Thou hast said and promised. Fulfil with us Thy grace, and raise us up to the place of Thy peace; for Thou art our Life-giver, Thou art our Paraclete, Thou art the medicine of our life, Thou art our sign of victory.

"Blessed are we, Lord, who have known Thee. Blessed are we, who have believed in Thee. Blessed are we through Thy wounds and Thy blood, (suffered and shed) on our behalf. Blessed are we, for Thou art our great

[a] It seems to me, either that the ܐ in ܐܬܝܠ is superfluous, or that a word is wanting before it.

hope. Blessed are we, for Thou art our God, and for ever and ever, Amen." (ܐܡܝܢ)

And Karīsh, the husband of Mygdonia, went to his house, rejoicing greatly, because he thought in his mind that henceforth his wife would be with him as formerly, before she heard the word of Judas and believed in our Lord Jesus the Messiah, the Son of God. And when Karīsh went, he found his wife sitting, and her looks were downcast,[a] and her clothes rent, and she was like a mad woman, because of Judas. He saith to her: "My lady and sister Mygdonia, what is this wicked folly that hath taken possession of thee? And why hast thou done these things? I am Karīsh, the husband of thy youth, and I am he who from the gods and by the law hath power over thee. Why hast thou now acted like a mad woman? And why art thou become a laughing-stock through this whole country? But from this moment dismiss the thought of that wizard from thy mind, for I am about to take away the sight of him from before thine eyes, that thou mayest see him no more." And when she had heard these things from Karīsh her husband, she was again sorely grieved and afflicted. And he said again to her: "What crime, pr'ythee, hast thou committed

[a] The context seems to require the meaning *downcast* or *fixed on the ground* for ܢܦܠ. Bar Bahlūl's gloss is: ܢܦܠܐ ܡܝܠ ܕܠܐ ܡܠܐ ܕܠܐ ܡܠܐ التَّلَوُّن والمَيْل والإِنْحِراف، ܡܬܢܦܠ ܡܬܢܦܠ ܡܬܢܦܠ ماذَتْ ومالَتْ اقول يمتدّ ينتحي، ܠܡܢܦܩ لِتَسْقُطَ،

against the gods, that they have let thee come to this great misery? And what sin hast thou wrought before them that they have brought thee to this degradation and ridicule? I beg of thee, Mygdonia, torture not my soul by the sight of thee, and (ܥܒܝ) pain not my heart by thy care. I am Karīsh, the husband of thy youth, and I am thy true husband, whom the whole country honoureth and whom they fear. What I shall do henceforth, I know not, nor how I shall conduct myself, nor what plan I shall devise. Shall I remember in my heart thy beauty, and be silent? Or shall I think of thy chaste conduct, and say nothing? Who is there, from whom they (try to) take away a goodly and fair treasure, and he letteth go his hold of it? Am I able to bear (the loss of) thy winsome beauties, which are with me at all times? Thy sweet fragrance, lo, is in my nostrils; and thy fair colour, lo, is before my eyes; my soul, which they (are trying to) take away from me; my bright eye, with which I saw, and which they are plucking out and taking away from me; my fair body, of which I was proud, and which they are ill-using and taking away from me; my right arm, which they are cutting off from me; my beauty, which is destroyed; my comfort, through which they are distressing me; my joy, which is turned into sorrow; my rest, which is become an affliction to me; my life, which is changed into death; my light, which is dyed with darkness. The members of my great house shall not see me (again), for in this affliction I have had no help (from them). My noble friends shall not see me (again), who have not saved me

from this affliction. I will no longer worship the gods of the East, who have brought me to these miseries, nor will I pray before them, nor sacrifice (ܐܕܝ) to them again, nor offer to them an offering, because I am deprived of this my true union.[a] For what (prayer) should I again pray to them? Or what should I beg of them, or ask of them to give me, who have deprived me of that which was dearer to me than everything which I possessed in the world, and with which I was contented? For I have more wealth than I can use, and possessions, the amount of which I cannot reckon. A prince too I have been made, and I have been named the king's deputy; and many fear me, and many are under my hand. Would that some one would take away from me all these glories and my great wealth, and give me one hour of thy past years, Mygdonia! Would that some one would blind one of my eyes, and that thy eyes would look upon me as they were wont! Would that some one would cut off my right arm, and that I might embrace thee with my left arm!"

Whilst Karīsh was saying these things and weeping, Mygdonia was sitting like one stone-deaf,[b] and looked not at him, but upon the ground, and was silent. And he came near to her again, and said to her: "My daughter and my beloved, Mygdonia, remember that thou[c] didst

[a] Or perhaps we should read ܥܕܬܐ, *wife*. [b] I have followed my own conjecture ܚܪܝܫ; but ܚܪܫܝܬ ܥܡܐ may perhaps mean *like one under a ban* or *curse*, as the fem. of the adj. ܚܪܝܫ. [c] Read ܐܢܬ.

please me above all the women of India, and that I chose thee when I might have taken many who were of higher rank than thou. But indeed I lie not, Mygdonia; no, by God, there is not for me another (woman) in all India like to thee. What (ܬܫܝܐ) beauty, and what ornament, and what elegance,[a] and what noble qualities am I losing! Woe to me and to the world, for I shall never hear thee speak again! Although he hath reviled (me), I beg of thee, lift up thine eyes and look upon me, for I am far better than that wizard, and am handsomer than he, and I have wealth and honour, and every one knoweth that no one hath a lineage like to mine. And thou art more to me than my kindred and than all that I have; and lo, they are taking thee away from me!"

And when Karīsh had said these things, Mygdonia saith to him: "Karīsh, He whom I love is more than all that thou possessest and all that thou hast; for all that thou hast is of the earth and remaineth on the earth; but He whom I love is in Heaven, and He will take me up to Heaven unto Himself. For thy wealth passeth away, and thy beauty becomes marred, and thy robes become old and decay and perish, and thou (art left) alone with thy trespasses and thy sins. If thou art not delivered from them, they will cleave unto thee. Remind me not of thy former doings with me, which I pray and beg of my Lord to blot out for me. Remind me not of thy filthy and unclean pleasures and thy fleshly deeds,

[a] ܫܝܢܝܘܬܐ is explained by Bar Bahlūl to mean نظافة وكياسة وجمال.

from which I pray that I may be rescued by the love of my Lord. I have forgotten all thy practices, and thy familiarities and thy doings are at an end with thyself; but my Lord and my Saviour, Jesus, abideth alone for ever, (ܐܚܝܕ) with those souls which have taken refuge with Him. He with whom I have taken refuge, and in whom I have believed, will save me and deliver me from all thy deeds of shame, which I used to do with thee, when I did not believe."

And when Karīsh heard these things, he went and lay down to sleep, being grieved. And he said to her: "Reflect and consider (this) in thy mind to-day, the whole night. If thou wilt be with me as thou wast, before thou sawest this wizard, I will humour thee in all that thou wishest. And if thou wishest, because of the love that thou hast had for him, I will lead him forth (and) convoy him away, and he shall go to another country, and I will not cause thee any distress, for I know that thou cleavest unto him. And this did not begin with thee, but the like of this thing hath befallen many women; but at last they have bethought themselves, and discerned what hath befallen them, and come to themselves, and have been saved from insult and mockery. Let not, then, these things, which I have said unto thee, seem to thee as nothing, and let them not pass away as external (*or* foreign) to thee; and make me not a mockery and a laughing-stock and a proverb in India."

And when he had said these things to her, he went (and) slept. But Mygdonia took twenty *zūzē*, and went, without any one perceiving her, to the prison, to give it

to the keepers of the prisoners, that they might let her in to Judas. And as she was going, Judas met her, (ܐܬܐ) coming to her; and she saw him and was afraid, for she thought that it was one of the nobles, because of the great light which was coming before him; and she said: "Woe to thee, feeble soul that art perishing! I shall never again see Judas, the Apostle of Jesus, the living God, because I have not yet received the sign of baptism from him." And she fled, and went into another street, and saith: "It is better for me that others, (who are) poor, should take me, for I can persuade them (to let me go), and that this great man should not take me, who will not accept a bribe from me."

And whilst Mygdonia was meditating these things, Judas came and entered in behind her. And she was afraid, and fell down from terror; and he stood over her, and said to her: "Be not afraid, Mygdonia; Jesus the Messiah will not forsake thee, and thy Lord will not forsake thee, to whom thou hast committed thy soul; the Gracious will not forsake thee, whose mercy is great; the Benignant will not forsake thee for His kindness' sake; the Good will not forsake thee for His goodness' sake; the Great will not forsake thee for His greatness' sake. Rise from the ground, above which thou once wast (raised). Look upon the light of thy Lord, for He will not let those that love Him walk in darkness. Behold the Companion of His servants, to whom He is a light in darkness. Behold the Help of His servants, to whom He is a helper in afflictions."

And Mygdonia arose, and was looking at him and saying to him: "Whither wast thou going, my lord? And who let thee out of prison (ܒܝܬ) to see the sun?" Judas saith to her: "Our Lord Jesus the Messiah is stronger than all powers and kings and rulers; He opened the doors and lulled the keepers to sleep." Mygdonia saith to him: "Give me the sign of Jesus the Messiah, and let me receive His gift from thy hands, before thou departest from the world." And she took him, and went and entered into her house, and awakened her nurse, and saith to her: "My mother and nurse Narkia,[a] all thy deeds of help unto me, and thy kindnesses from my childhood until now, thou hast done unto me in vain, and my fleeting favour I bestow upon thee for them; but do me this favour which (lasts) for ever, and thou shalt be rewarded by Him who gives everything unto His, and fortune[b] cannot deprive them (thereof)." Narkia says to her: "What wantest thou, my daughter Mygdonia? And what comfort canst thou have? For all the former honours, (which) thou didst promise to do unto me, the strange man doth not let thee (do), and thou hast made me a reproach in this country. Now, pr'ythee, what dost thou want to do anew unto me?" She saith to her: "Be with me a sharer in the everlasting life, and let me receive from thee the perfect education. Fetch secretly for me a loaf of bread, and bring out for me a mingled draught of wine, and have pity upon (ܒܝܬ) me a freeborn woman." Narkia saith

[a] In pseudo-Abdias, *Narchia;* Tisch., p. 235, Ναρκία.
[b] Literally, *time.*

to her: "I will fetch thee bread in plenty and many flagons of wine, and I will do thy pleasure (for thee)." Mygdonia saith to her nurse Narkia: "Many flagons are of no use to me, but a mingled draught in a cup, and one whole loaf, and a little oil, even if (it be) in a lamp, bring unto me."

And when Narkia had brought (them), Mygdonia uncovered her head, and was standing before the holy Apostle. And he took the oil, and cast (it) on her head, and said: "Holy oil, which wast given to us for unction, and hidden mystery of the Cross, which is seen through it—Thou, the straightener of crooked limbs, Thou, our Lord Jesus, life and health and remission of sins,—let Thy power come and abide upon this oil, and let Thy holiness dwell in it." And he cast (it) upon the head of Mygdonia, and said: "Heal her of her old wounds, and wash away from her her sores, and strengthen her weakness." And when he had cast the oil on her head, he told her nurse to anoint her,[a] and to put a cloth round her loins; and he fetched the basin[b] of their conduit. And Judas went up (and) stood over it, and baptized Mygdonia in the name of the Father and the Son and the Spirit of holiness. And when she had come out and put on her clothes, he fetched and brake the Eucharist and (filled) the cup, and let Mygdonia partake of the table of the Messiah and of the cup of the Son of God. And he said to her: "Now then (ܗܫܐ) thou hast received the

[a] We should rather expect *to undress* or *strip her*, ܢܦܫܝܗ .

[b] ܟܘܣܡܐ = ܟܘܣܡܐ, *piscina.*

sign, and gained to thyself thy life for ever and ever." And a voice was heard from Heaven, which said, "Yea, Amen and Amen." And when Narkia heard this voice, she was amazed, and she too begged of the Apostle that she also might receive the sign; and he gave (it) to her and said: "May the grace of Jesus be with thee as with the rest of thy companions." And he went to be shut up in prison, and found the doors open and the watchmen asleep.

And Judas said: "Who is like unto Thee, O God, who dost not withhold Thy love and mercy from man? Who is like unto Thee in mercy and grace, save Thy Father, who hath delivered His universe[a] from misery and error? Love that hath conquered desire; truth that hath destroyed falsehood; Thou fair (One) in whom nothing odious is seen; Thou humble (One), who hast cast down pride; Thou living (One), who hast destroyed death; Thou tranquil (One), who hast put an end to toil;—glory to the Only(-begotten), who (is) of the Father! Glory to the mercy which was sent by mercy! Glory to Thy mercy which is upon us!" And when he had said these things, the watchmen awoke, and found all the doors open, but the prisoners asleep; and they said: "We forgot these doors and did not close them; had this been (done) by an adversary, not a man would have remained here."

And Karīsh went early in the morning to Mygdonia and to her nurse, and found her and her nurse (ܢܝܢܐ)

[a] Literally, *worlds*.

praying and saying: "New God, who hast come hither through a strange man; holy God, who art hidden from the whole race of the Indians; God, who hast shown us Thy glory through Thy Apostle Thomas; God, of whom we have heard tell and have believed in Thee; God, to whom, because we perceived that there was life in Thee, we have run that Thou mightest give us life; God, who, because of Thy mercy and Thy grace, didst reach down to our littleness; God, who sought us when we did not know Thee; God, who sittest on high, and nothing that is in the depth is concealed from Thee;—do Thou, Lord, keep off from us the hot anger of Karīsh; do Thou stop his lying mouth; and do Thou cast him beneath the feet of Thy believers."

And when Karīsh heard these things, he saith to Mygdonia: "Well hast thou called me evil and hot and odious and bitter, for had I not humoured thee, this wretchedness and bitterness would not have come about me, and thou wouldst not be invoking against me the witchcraft of that (man). But what thought hast thou then conceived, Mygdonia? And what dost thou wish me to do for thee? Believe me, Mygdonia, there is no good in that wizard, and he cannot do anything that he promiseth to any one. But I will show thee before thy eyes all that I say unto thee, if thou wilt be persuaded by me and listen to my words, and be with me as thou wast (ܗܘܝܬ) with me." And he drew near again to her, and was begging of her and saying to her: "I shall feel no distress, if thou wilt be persuaded by me. Remember, my sister, thy wedding-day, and the first day on which

thou didst accept me (as thy husband), and tell me now in truth, who is dearer to thee, I at that time or Jesus at this time." Mygdonia saith to him: "Karīsh, that time required its due, and is gone; and this time requireth its due. That was the time of the beginning; this is the time of the end. That was the time of the temporal life, which passeth away; this is the time of the life everlasting. That was the time of transitory joy; this is the time of the eternal joy, which passeth not away. That was the time of day and night; this is the time of day without night. That marriage-feast thou seest, how it has passed away and is gone; but this marriage-feast shall never pass away. That was a marriage-feast of corruption; this is a marriage-feast of life everlasting. Those were groomsmen and bridesmaids who pass away; these are groomsmen and bridesmaids who abide for ever. That (union) was founded upon the earth, where there is an unceasing press; this is founded upon the bridge of fire, upon which is sprinkled grace. That was a bridal-chamber which was taken down;[a] this is a bridal-chamber which remaineth for ever. That was a bed which was covered with goodly clothes that decay; this is (ܥܪܣܐ) a bed which is covered with love and faith and truth. Thou art a bridegroom who passeth away and is changed; Jesus is the true bridegroom who endureth for ever, and

[a] Literally, *loosened* or *untied*. One portion of the wedding service is called ܣܕܪܐ ܕܒܝܬ ܚܘܬܢܐ or ܣܕܪܐ ܕܒܝܬ ܚܘܬܢܐ ܕܥܪܣܐ, *the order* or *benediction of the knotting* (or *setting up*) *of the bridal chamber*.

never dieth, and is never subject to corruption. That marriage-gift was money and clothes, which decay and pass away; this marriage-gift is living words, which never pass away."

And when Karīsh had heard these things, he went (and) told them to king Mazdai. And king Mazdai said: "Let us fetch (and) destroy him." Karīsh his friend saith to him: "Have patience with him a little, and bring him out (of prison), and speak to him, and frighten him; perhaps he will go and persuade Mygdonia to be with me as she was."

And king Mazdai sent and fetched Judas Thomas, the Apostle of the Most High. And all the prisoners were grieved because Judas the Apostle had departed from them, and were looking for him and saying: "The pleasure which we had they have taken away from us." And king Mazdai said to Judas: "Why teachest thou a doctrine which gods and men abhor, and in which there is nothing pleasing?" Judas saith to him: "What do I teach that is bad?" Mazdai saith to him: "What thou sayest, that men cannot live unto God, unless they keep themselves purely to the God whom thou preachest." Judas saith to him: "Verily thus I say, and I lie not (ܟܕܒ) in what I say. Pr'ythee, can thy servants stand before thee in mean garb, or when soiled or dirty? Thou, therefore, who art an earthly king, and perishest with the earth, requirest of thy servants things fair and clean; as to my King, how sayest thou that I speak ill (in saying) that His servants should serve Him with holiness

and purity and temperance, and should be without care and without concern, and should be free from the heavy burden of sons and daughters, and from the great care of wealth, and from the trouble and empty pride of riches? For thou hast willed that those who serve thee and obey thee should conduct themselves as thou dost; and if one of them transgresseth one of thy commandments, he receiveth chastisement from thee. How much more does it behove us, who believe in the name of this God of mine, to serve Him in purity and in holiness and in temperance and in chastity and in modesty, and that all these fleshly (lusts) should be strange to us, adultery and theft and drunkenness and lavishness and the service of the belly and deeds of shame and odious actions?" And when king Mazdai had heard these things, he said to Judas: "Lo, I let thee loose; (ܐܙܠ) go (and) persuade Mygdonia, the wife of Karīsh, not to part from him." Judas saith to him: "If thou wishest to do aught unto me, delay not; for, if she hath really received what she hath heard, neither iron nor fire, nor anything else that is worse than these, will do aught unto her or sever Him who hath taken possession of her soul." King Mazdai saith to Judas: "I have heard that wizards can dissolve charms, and that the sting of a viper can be healed by an antidote, which is got from another creature that is worse than the viper. Now therefore, if thou choosest, thou art able to dissolve these former charms of thine, and to make peace and concord between the husband and his wife; and (in so doing) thou wilt

have pity upon thyself, for thou art not yet sated of thy life. And know that, if thou dost not persuade her, I will destroy thee out of this life, which is dear to all men." Judas saith to him: "This life is but a loan, and this time passeth away and is changed; but the life which I teach never passeth away and is never changed. This beauty and youth, which is now apparent (in me), will not be mine after a little." King Mazdai saith to him: "I advised thee what was for thy advantage, but thou knowest better than I."

And when Judas Thomas had gone out from before king Mazdai, Karīsh came to him and said to him: "I ask (ܒܥܝܢܐ) of thee—I have never done any wrong to thee, nor to any (other) man, nor to the gods—why hast thou brought this calamity upon me? And why hast thou brought this desolation into my house? And what profit accrueth to thee from this? Bid me, and I will supply it to thee without labour. And why dost thou do mischief to me, when thou canst not escape from my hands? For know that, if thou dost not persuade her (to return to me), I will destroy thee, and her too I will destroy out of this life, and finally I will destroy myself out of the world. And if, as thou sayest, there be life and death, and condemnation and acquittal, and judgment and recompense, there I will stand with thee in judgment; and if thy God, who teacheth thee, be just, and taketh vengeance justly, I shall be recompensed, as I have done thee no wrong, but thou hast afflicted me, and I have not sinned against thee, but thou hast sinned against me. But even here I can take revenge upon thee, and do

unto thee all that thou hast done unto me. Hearken to me therefore, and come with me to my house, and speak to Mygdonia, and persuade her to be with me as she was before she saw thy face."

And Judas went with him laughing, and said to him: "If men loved (ܪܚܡܝ) God as they love their fellows, all that they asked of Him He would give them, and there would be nothing which would not obey them." And when he had said these things, Judas entered into the house of Karīsh, and found Mygdonia sitting, and Narkia standing before her; and her hands were placed on her cheeks,[a] and she was saying to her nurse: "Would that the days passed swiftly over me, my mother, and that all the hours were one, that I might go forth from this world, and go (and) see that Beautiful (One), of whom I have heard tell, that Living (One) and Giver of life to those who believe in Him, where there is neither night nor day, and no darkness but light, and neither good nor bad, nor rich nor poor, nor male nor female, nor slaves nor freemen, nor any who are proud and uplifted over those who are humble."

And whilst she was saying these things, Judas came in; and she sprang upright (and) prostrated herself to him. Karīsh saith to him: "See, she feareth thee and loveth thee, and whatever thou sayest to her, she will gratify thee (therein)." Judas saith to her: "My daughter Mygdonia, consent unto what thy brother Karīsh saith unto thee." Mygdonia saith to him:

[a] More freely, *and she was leaning her face on her hands.*

"Thou art unable to name the deed, and how canst thou persuade me to do it? For I have heard thee say: 'This temporal life (ܚܝܐ) is (but) a loan, and this rest is (but) temporary, and these possessions abide not.' And again thou didst say: 'Whosoever hateth this life, shall go (and) receive life everlasting; and whosoever hateth this light of day and night, shall go (and) receive the light in which there is no night.' And again thou didst say: 'Whosoever forsaketh these earthly possessions, shall go (and) find possessions that abide for ever;' and other things (similar to these). Because thou art afraid, thou sayest these things to me (now). Who is there that doth a thing and exulteth in it, and turneth round[a] (and) renounceth it? And who is there that buildeth a tower, and overturneth (and) rooteth it up from its foundations? And who is there that diggeth a well in a parched place, and throweth in stones and filleth it up? And who is there that findeth a goodly treasure, and doth not make use of it?" And when Karīsh, the kinsman of king Mazdai, heard these things, he said: "I am not like to you, and I will not be in haste to destroy you; but thee I will bind, because I have power over thee, and I will not let thee go to this wizard and converse with him. And if thou yieldest, (good and well); and if not, I know what I will do."

And Judas went out from the house of Karīsh, and went to the house of Ṣîfûr the general, and was dwelling there. And Ṣîfûr said to Judas, "Prepare for thyself

[a] Or should we read ܡܬܗܦܟ, *and straightway renounceth it?*

an apartment, and be teaching in it;" and he did as he said to him. And Ṣîfûr the general said to him: (ܟܕ) "I and my daughter and my wife will henceforth live purely, in one mind and in one love; and we beg that we may receive the sign (of baptism) from thy hands, and may become true servants unto our Lord, and may be reckoned among the number of His flock and His sheep." Judas saith: "I am meditating what to say, and am afraid; and I know what I know, (but) I am not able to utter it."

And he began to speak of baptism, and said: "This is the baptism of the remission of sins; this is the bringer forth of new men; this is the restorer of understandings, and the mingler of soul and body, and the establisher of the new man in the Trinity, and which becometh a participation in the remission of sins. Glory to thee, (thou) hidden power of baptism! Glory to thee, (thou) hidden power, that dost communicate with us in baptism! Glory to thee, (thou) power that art visible in baptism! Glory to you, (ye) new creatures,* who are renewed through baptism, who draw nigh to it in love!" And when he had said these things, he cast oil upon their heads and said: "Glory to thee, (thou) beloved Fruit! Glory to thee, (thou) name of the Messiah! Glory to thee, (thou) hidden power that dwellest in the Messiah!" And he spake, and they brought a large vat, and he baptized them in the name of the Father and the Son and the Spirit of holiness.

* ܚܕܬܐ = ܚܕܬ ܟܝܢܐ, just above.

And when they were baptized and had put on their clothes, he brought bread and wine, and placed it on the table, and began to bless (ܒܪܟ) it, and said: "Living bread, the eaters of which die not! Bread, that fillest hungry souls with thy blessing! Thou that art worthy to receive the gift and to be for the remission of sins, that those who eat thee may not die! We name the name of the Father over thee; we name the name of the Son over thee; we name the name of the Spirit over thee, the exalted name that is hidden from all." And he said: "In Thy name, Jesus, may the power of the blessing and the thanksgiving come and abide upon this bread, that all the souls, which take of it, may be renewed, and their sins may be forgiven them." And he brake and gave to Ṣîfûr and to his wife and to his daughter.

And king Mazdai, when he had dismissed Judas Thomas, went to his house to sup. And he was telling his wife what had happened to his kinsman Karīsh, and said to her: "See, my sister, what hath befallen that afflicted (man). Thou knowest, my sister Tertia,[a] that a man hath no one like his wife, on whom he relieth. Now it happened that Mygdonia went to see the sorcerer of whom she had heard tell and of what he was doing, and he bewitched her, and hath parted her from her husband, I know not (how); and he knoweth not what to do. And I wished to destroy him, but he would not let

[a] In pseudo-Abdias *Treptia*, but elsewhere *Tertia* (see Fabricius, Cod. Apoc. N. T., p. 734, note); Tisch., p. 235, Τερτία.

me. But do thou go, and advise her to hearken to her husband, (ܒܥܠܗ) and do not thou listen to the vain words of that (man)."

And in the morning Tertia arose and went to the house of Karīsh, her husband's kinsman, and found Mygdonia sitting on the ground, with sackcloth on and ashes cast upon her, and begging of her Lord that He would forgive her her former sins, and that she might be delivered from the world speedily. And when Tertia came in to her, she saith to Mygdonia: "My sister, and my beloved and close friend, what is this folly that hath taken possession of thee? And why art thou become like to a mad woman? Be mindful of thyself, be mindful of thy family; and bestow a thought on thy numerous kindred, and have pity on thy true husband Karīsh, and do not anything which doth not befit thy free birth."

Mygdonia saith to Tertia: "Thou hast not heard the tidings of the new life, and hast not tasted the words of the preacher of life, and art not freed from the troubles of corruption. Thou hast not seen the everlasting life, and lo, thou standest in the temporal life. Thou hast not become sensible of the true wedlock, and thou art afflicted by the wedlock of corruption. Thou art clothed with garments that decay, and thou dost not long for the garments of eternity. Thou art proud of this beauty of thine which is corruptible, and thou carest not about the loathsomeness of thy soul. Lo, thou are proud of a number of slaves, and thine own soul from slavery (ܥܒܕܐ) thou hast not set free. Thou art proud of the pomp of

many (attendants), and thou art not delivered from the judgment of death."

And when Tertia had heard these things from Mygdonia, she went in haste to the house of Ṣîfûr the general, that she might see the new Apostle who had come thither. And when she came in to him, he began to say to her: "What art thou come to see? A wanderer,[a] despised and wretched above all men, without possessions or wealth? But he hath a possession which kings and princes cannot take away from him, and which is incorruptible and cannot be plundered,—Jesus the Messiah, the Life-giver of all mankind, the Son of the Living God, who giveth life unto all those who believe and come to His refuge, and become of the number of His sheep."

And when Tertia heard these things from him, she saith to him: "I too would become a sharer and a handmaiden in this life which thou teachest, and I too would become a servant to this God whom thou preachest, and I would receive from Him this life which thou promisest, which He giveth to those who come to His place of assembly."

Judas saith to her: "The treasury of the heavenly King is open, and every one who is worthy taketh and findeth rest;[b] and when he hath found rest,[b] he becometh

[a] The words of the original are ܓܒܪܐ ܕܟܠܗ ܐܪܥܐ, *a man of the whole country*. Perhaps something has been omitted (*a man whom the whole country . . . .*). The meaning can hardly be, *a man who is entirely* or *merely earth*.

[b] Or, *contentment*.

a king. But at first a man cannot come near Him, when he is unclean and when his works are evil; for He knoweth what is in the heart (ܠܒܐ) and in the imagination, and no man can deceive Him. Thee too, therefore, if thou really believest in Him, He will make worthy of His holy mysteries; and He will exalt thee, and enrich thee, and renew thy mind, and make thee an heiress in His kingdom."

And when Tertia had heard these things, she went home rejoicing, and found Mazdai her husband expecting her; and he had not dined. And he said to her: "Why doth thy coming in from the street seem more pleasing to me to-day than on any other day? And why dost thou come on foot,—a thing that is not proper for women like thee to do?" Tertia saith to Mazdai: "I owe thee a debt of thanks that thou didst send me to Mygdonia. I went, and have heard of the new life, and have seen the Apostle of the new God; and I believe that he is the Apostle of God, who giveth life to every one who believeth in Him and doth His will. It is my duty that I too should recompense thee for the kindness which thou hast done me; and I will give thee a good counsel, so that thou too shalt become a king and a prince in Heaven, if thou wilt be persuaded by me and do what I say unto thee. I beseech thee to fear the God who hath come hither by means of this stranger, and to keep thyself purely unto God; because this royalty of thine will pass away, and this rest of thine will be changed into trouble. But come, go to that man, and believe in him, and thou shalt live for ever."

And when (ܐܙܠ) he heard these things from his wife Tertia, he smote his face with his hands, and rent his clothes, and said: "May the soul of Karīsh have no rest, who hath brought this sorrow upon my soul! May he have no hope, who hath cut off my hope!" And he went out sore troubled, and found his kinsman Karīsh in the street, and said to him: "Why hast thou taken me as thy companion unto Sheōl? Why hast thou defrauded me, profiting thyself naught? Why hast thou injured me, doing thyself no good? Why hast thou killed me, not coming thyself to life? Why hast thou done a wickedness unto me, when thou wast not in equity? Why didst thou not let me destroy that wizard before he could corrupt my wife by his sorceries?" And he was upbraiding Karīsh. Karīsh saith to Mazdai: "What is this that hath happened?" Mazdai saith to Karīsh: "He hath bewitched Tertia also."

And they two went to the house of Ṣîfûr the general, and found Judas sitting and teaching. And all the people sprang up and stood, but Judas did not stand up before them. And king Mazdai knew that it was he who was sitting; and he seized a seat, and turned it over, and took it by the two legs, and beat him on the head and smote him. And he seized him and delivered him to his attendants, and said to them: "Drag (him) off, that I may sit and hear him publicly." And they were dragging Judas and going to the place where Mazdai used to give judgment.

And when he came to the place, (ܐܙ) he was standing,

whilst the attendants of Mazdai held him. And Vīzān,[a] the son of king Mazdai, came and said to the attendants: "Give him to me, that I may talk with him until the king cometh;" and they gave him to him. And he took Judas, and went within to (the place) where the king used to sit and judge. Vīzān saith to him: "Thou knowest that I am the son of king Mazdai, and that I have liberty to say to the king all that I wish; and that, if I tell the king, he will let thee live, and if I tell him, he will kill thee. Now tell me, who is thy God? And by whose power dost thou hold fast and glory (in it)? And if it be witchcraft, teach it to me, and I will speak to the king, and he will let thee go."

Judas saith to Vīzān: "Thou art the son of Mazdai, this king who passeth away; and I am the servant of Jesus, the king who abideth for ever. Thou hast power to speak to thy father, and to preserve alive those whom thou pleasest in this short life, in which men abide not, even when thou hast given it to them; and both thou and thy father are mortal. And I beg of my Lord and beseech of Him on behalf of men, and he giveth them the new life, which lasteth for ever. Thou gloriest in men and in slaves, and in riches and garments and attendants, and in concubines, and in meats which pass away, and in the bed of uncleanness; and I glory in poverty and asceticism and contempt, (ܙܗܕ) and in fasting and prayer and great thanksgiving, and in the communion

[a] In pseudo-Abdias *Luzanis* or *Zuzanes*, elsewhere *Oazanes* (see Fabricius, Cod. Apoc. N. T., p. 734, note); Tisch., p. 235, Ἰουζάνης.

of the brethren and of the Spirit of holiness, and in the intercourse of the brethren, who are worthy before God to live in everlasting life. Thou takest refuge with a man like unto thee, who cannot even deliver his own soul from judgment and from death; and I take refuge with Him, who is the Condemner and the Absolver and the Great, and who is the Judge of all men. Thou and he with whom thou takest refuge are to-day and to-morrow, and after a time ye are not; and I take refuge with Him who is for ever, and who knoweth all times and seasons. Thou too, therefore, my son, if thou wishest to become the servant of this God whom I serve, canst become His quickly. And thou art seen to be His servant by these things which I mention unto thee,—by purity, the chief of all good qualities, and the great beginning, and the returning to a better state, and the communion of this God whom I preach; and by cleanness and by temperance, and by love and by faith and by hope in Him, and by simplicity of pure life." And the youth Vīzān was persuaded through our Lord, and was seeking some way by which he might rescue Judas.

And whilst he was considering, the king came. And the attendants came and took Thomas, and led him out; and Vīzān too went out with him, and was standing beside him. And the king took his seat, and sent (and) had Judas brought in, with his hands bound behind him. And when he stood before him, the king said to him: (ܐܡܪ) "Tell me, who art thou, and by whose power dost thou these things?" Judas saith to him: "I am a man like to thee, and I do these things by the power of

Jesus the Messiah, the Son of God." Mazdai saith to him: "Speak truly, ere I destroy thee." Judas saith to him: "Thou hast not power over me, as thou thinkest, and thou canst not make me suffer." And when Judas had said these things, king Mazdai was enraged, and gave orders to heat two plates of iron and to make him stand upon them barefooted. And when they had made him sit down, they drew off and took away his shoes, and he was laughing and saying: "Far better is thy wisdom, Jesus, than all the wisdoms of all men. Do Thou take counsel against them, and let Thy loving-kindness make preparation against the anger of these (men)." And they brought the plates (glowing) like fire, and laid hold of Judas to make him step upon them; and suddenly much water rose out of the earth, and the plates were immersed in it, and the men let him go and fled.

And when the king saw the abundance of water, he said to Judas: "Ask of thy God, and He will deliver us from this death by the flood, and we shall not die thus." And Judas prayed and said: "Our Lord Jesus, I ask of thee, bind this nature (*or* element) and confine it to one place. Thou hast distributed it (ܛܒܥ) to various places, and hast given many wondrous signs through Thy servant and Thy Apostle Judas. Thou that makest my soul long that I too may receive Thy splendour; Giver of the reward of all my labours; Thou that lettest my soul be at rest with its own nature, without any intercourse of the harmful (one); Thou that art the cause of my life at all times; do Thou make this flood

cease, that it may not rear itself proudly and destroy; for there are (some) of these who are standing by, who shall believe in Thee and live." And when Judas had prayed, there was quiet; and by little and little those waters were swallowed up and disappeared,* but the place became as if it had been dried up (by drought).

And when king Mazdai saw (this), he said: "Drag (him) off to prison, till we can consider what we shall do with him." And Judas went to be imprisoned, and the whole people were coming after him; and Vīzān, the son of king Mazdai, was coming at the right hand of Judas, and Ṣîfûr the general at his left hand. And when Judas had entered the prison, he permitted Ṣîfûr and Vīzān, and the wife of Ṣîfûr and his daughter, to sit down, because they too had gone in with him, that they might hear the word of life, for they knew that king Mazdai would destroy him because of his great anger.

And Thomas began to say: "Thou deliverer of my soul from the slavery of many, because I gave myself to be sold unto one, now, lo, I am glad and rejoice, (ܚܕܐ) because I know that the times and the seasons, and the years and the months and the days, are at an end, and I shall come and receive Thee, my giver of rest. Lo, I shall be delivered from (the things) of to-day and of to-morrow, and it is for to-day that I care. Lo, I shall give up hope, and receive truth. Lo, I shall escape from the sorrow and the gladness of every day, and put

* Literally, *were not found.*

on joy alone. Lo, I shall be without care and without sorrow and without distress, and shall dwell in rest for ever. Lo, I shall be set free from slavery, and shall go to the liberty unto which I am called. Lo, I have waited upon times and seasons, and (now) I am raised above times and seasons. Lo, I shall receive my pay from a Paymaster, who doth not enter into a reckoning but giveth (freely), because His wealth sufficeth for all His gifts. Lo, I shall take off, and I shall put on and not take off any more. Lo, I shall lie down to sleep, and I shall arise and not lie down to sleep any more. Lo, I shall die, and I shall live and not die any more. Lo, they shall rejoice and look on me, because I shall go and be united with their joy, and they shall place flowers in their garlands. Lo, I shall be made a king in Thy kingdom, Jesus, for from hence have I hoped for it. (Lo,) the wicked shall be put to shame, who thought to subdue me by their powers. Lo, the rebellious shall be destroyed before me, for I have risen above them. Lo, I shall have the peace, unto which the great shall be assembled."

And whilst Judas was saying[a] these things, all those who were there were listening, and were thinking (ܚܫܒ) that his departure from the world would be at that moment.

And again Judas said: "Believe in the Healer of all pains, hidden and manifest, and the Giver of life to those souls which ask help of Him; this, the freeborn and

[a] Reading ܐܡܪܝܢ for ܐܡܪ.

King's son, who became a slave and poor; this, the healer of His creation, and the sick because of His servants; this, the purifier of those who believe in Him, and the despised and insulted by those who did not hear Him; this, (who) setteth free His possessions from slavery and from corruption and from subjection and from loss, and is made subject to and insulted by His slaves; this, the Father of (Heaven) above, and the Lord of all creatures, and the Judge of the world; this, who came from on high, and became visible through the Virgin Mary, and was called the son of Joseph the carpenter; this, the littleness of whose body we have seen with our eyes, and whose majesty we have received through faith; this, whose holy body we have felt with our hands, and whose sad aspect we have seen with our eyes, and whose Divine form on the mount we were not able to see by ourselves alone; this, who was called an impostor, and who is the True, that deceiveth not, and the payer of the tax and the head-money for us and for Himself; this, of whom the enemy, when he saw Him, was afraid, and trembled, and asked Him who He was and what was said of Him, and He did not make known to him the truth, because there is no truth in him;[a] this, (who,) though He was the Lord of the world and of its pleasures and of its wealth (ܥܘܬܪܐ) and of all its delights, put them away from Him, and admonished those who hear Him and believe in Him not to make use of these (things)."

[a] S. John, ch. viii. 44.

And when he had finished saying these things, he stood up to pray, and spake thus:[a] "Our Father, who (art) in Heaven, hallowed be Thy name; Thy kingdom come; and Thy will[b] be (done) on earth as in Heaven; and give us the constant bread of the day; and forgive us our debts and our sins, that we too may forgive our debtors; and bring us not into temptation, but deliver us from the evil (one).[c] My Lord and my God, and my hope and my confidence, and my teacher and my comforter, Thou didst teach us to pray thus. Lo, Thy prayer I am praying, and Thy will I am accomplishing. Be Thou with me until the end; Thou, who from my youth hast sown life in me, and hast guarded me from corruption; Thou, who hast brought me to the poverty of the world, and hast prepared me for Thy true wealth; Thou, who hast made me know that I am Thine, and I have not come near to woman, that what is desired by Thee might not be found with stain. My mouth sufficeth not to praise Thee, nor my understanding to glorify Thy goodness which (is) upon me; Thou who, when I was wishing to acquire and become rich, didst show me by Thy vision that harm cometh to many from wealth and from possessions, and I believed Thy vision, and abode in lasting poverty, until Thou, (ܗܘ) the true wealth, didst manifest Thyself unto me, and didst fill with Thy true wealth those who are worthy of Thee, and didst deliver

[a] Read ܐܝܬܝܠܢ for ܐܝܬܝܠܢ. See Canon Lightfoot's treatise "On a Fresh Revision of the English New Testament," *Appendix*, p. 217. [b] Literally, *wishes*. [c] See S. Matthew, ch. vi. 9—13; S. Luke, ch. xi. 2—4; and compare Lightfoot, loc. cit., p. 214 seqq.

them from need and from care and from avarice. Lo, then, I have fulfilled Thy will and accomplished Thy work. I have been poor and needy, and a stranger and a slave, and despised and a prisoner, and hungry and thirsty, and naked and barefooted and weary for Thy sake. Let not my trust fail, nor my hope which (is) in Thee be put to shame. Let not my labours be in vain, and let not my toils be found fruitless. Let not my fastings and my urgent prayers perish, and let not my works which (are) in Thee be changed. Let not the enemy snatch away Thy wheat-seed from Thy land, and let not his tares be found in it;[a] for Thy land cannot receive his tares, and they cannot fall into the garners of Thy husbandman."

And again he was saying: "I have planted Thy vine in the land; may it cast out roots downwards, and may its tendrils twine upwards, and may its fruits be seen in the land, and may those, who are worthy of Thee and whom Thou hast acquired, delight in them. Thy silver, which Thou gavest me, I have cast down upon Thy table; try it, and give it to me with its usury, as Thou hast promised. With Thy talent I have gained ten; let them be added to what was mine, as Thou hast promised.[b] To my debtors I have remitted the talent; let not that which I have remitted,[c] be demanded at my hand.[d] To the supper (ܣܥܘܕܐ) I have been invited and have come quickly, and have excused myself from the

[a] See S. Matthew, ch. xiii. 25. [b] Compare S. Matthew, ch. xxv. 14, seqq. [c] Reading ܕܫܒܩܬܝ for ܕܫܒܩܬ. [d] Compare S. Matthew, ch. xviii. 23, seqq.

field and the plough and the wife; let me not be cast out from it, and let me not eat of it by reason of adjurations.[a] To the wedding-feast I have been invited, and I have put on white garments; may I be worthy of it, and may my hands and feet not be bound, nor I be put out into outer darkness.[b] My lamp is bright with[c] His light; let its Lord keep it until He leaves the banquet-room and I receive it; (and) may I not see it sputter by reason of its oil. Let my eyes receive Thee, and let my heart rejoice that I have fulfilled Thy will and accomplished Thy commandments. Let me be like to the wise and God-fearing servant, who with prudent diligence neglecteth nothing. I have wearied myself with watching the whole night to protect my house from robbers, that it might not be broken into.[d] My loins are girded with truth, and my sandals are bound on my feet; their thongs may I not see loosened.[e] I have put my hand to my ploughshare, and have not looked behind me,[f] that my furrows might not be crooked. My fields are white and are already fit for reaping;[g] may I receive my reward. The garment that weareth out I have worn out, and the work that bringeth unto rest I have accomplished. I have kept my first watch, and second and third; may I receive Thy Face, and worship before Thy holy beauty. I have pulled down my barns and destroyed them on earth; may I take of Thy treasure that

[a] Compare S. Luke, ch. xiv. 16, seqq. [b] See S. Matthew, ch. xxii. 11, seqq. [c] Or, *rejoiceth in.* [d] Compare S. Matthew, ch. xxiv. 43. [e] Compare Isaiah, ch. v. 27. [f] Compare S. Luke, ch. ix. 62. [g] Compare S. John, ch. iv. 35.

faileth not. I have dried up the running spring that was in me; may I lie down by Thy living spring and rest beside it. The bound, whom Thou didst deliver to me, I have slain; the unbound, who is in me, do Thou set free, and let not my soul be kept back from its trust. The internal (ܓܘܐ) I have made external, and the external internal; let Thy will be fulfilled in all my members. I have not turned back, and I have not stretched forward; let me not be a wonder and a sign. The dead I have not brought to life, and the living I have not put to death, and the deficient I have (not) filled up; let us receive the Crown of victory, the Ruler of both worlds. Scorn have I received on earth; a recompense do Thou make me in Heaven. The powers shall not perceive me, nor the rulers take counsel against me; the tax-gatherers shall not see me, nor the collectors of tribute oppress me. The low shall not mock at me, and the wicked at the brave and the humble; nor shall the slave and the mean and the great, who exalteth himself, dare to stand before me, because of Thy victorious strength, O Jesus, which surroundeth me; for they flee and hide themselves from it, because they are not able to behold it; for with treachery and in silence do they fall upon those who obey them. The portion of my children, lo, crieth out and shineth, and no man is hidden from them, because it is the fragrance[a] of their nature. Wicked men are separated (from them); their fruit-tree is bitterness; I will make it pass away to their

[a] Or *exhalation*. I fail to catch the meaning of the sentence.

place in silence, and I will come unto thee. Let joy and peace support me, and I shall stand before Thy glory; and let not the slanderer look upon me, but let his eyes be blinded by Thy light, in which I dwell, and let his lying mouth be closed, for he hath naught against me."

And again he began to say to those who were (ܥܡܗ) with him in prison: "Believe, my children, in this God whom I proclaim. Believe in Jesus the Messiah, whom I preach. Believe in the Life-giver and Helper of His servants. Believe in the Giver of life to those who toil at His work; in Him, in whom, lo, my soul now rejoiceth, for the time is come that I may go and receive Him. Believe in this fair (One), whose beauty inciteth me to say concerning Him what He is, though I am unable to say it fully. For Thou, my Lord, art the Feeder of my poverty, and the Supplier of my want, and the Dispenser of my need. Be Thou with me to the end, that I may come and receive Thee."

And the youth Vīzān, the son of king Mazdai, was asking of him and saying to him: "I beg of thee, holy man, Apostle of God, permit me to go, and I will entreat the keepers of the prisoners, and they will grant me that thou mayest go with me to my house, and thou shalt give me the sign of life, and I too shall become a servant of this new God whom thou preachest; because in all these things which thou sayest I was walking in my youth, until my father Mazdai constrained me and gave me Manashar[a] (as) a wife. For I am twenty-one years

[a] In pseudo-Abdias, *Manazara* (Fabricius, Cod. Apoc. N. T., p. 718).

old to-day, and lo, it is seven years since I was united in marriage to a woman; for before I took a wife, I knew no other woman, and by my father I was counted as good for naught. (ܒܛܠ) And I have not yet had son or daughter by the woman whom he gave to me, and my wife hath lived with me in chastity during these years. And to-day, if she were well, and had seen thee or heard thy word, I should be at rest and she would live and would receive everlasting life; for she is in great affliction, lo, a long time, through disease. I will therefore entreat the keepers of the prisoners, if thou wilt promise me to go with me to my house, for I live alone in a house by myself, and wilt heal the feeble who is sick." And when Judas, the Apostle of the Most High, heard these things, the Apostle saith to Vīzān: "My son, if thou believest, thou shalt see the wonders of our God, how He bringeth to life and hath compassion upon His servants."

And whilst they were speaking, Tertia and Mygdonia and Narkia her nurse were standing at the door of the prison; and they gave 360 silver *zūzē* to the keepers of the prisoners, and they let them in to Judas. And they entered and saw Judas and Ṣîfûr and Vīzān, and the wife and daughter of Ṣîfûr, and all the prisoners, sitting and listening to Judas. And they three stood before him, and he said to them: "Who let you come to us? And who opened to you the gate that was closed (ܡܬܚܬܡ) in your faces?" Tertia saith to him: "Didst thou not open the door for us and say to us, 'Come to the prison, that we may go and take our brethren who are there,

and then our Lord will show His glory (in dealing) with us?' And when we came to the door (of the prison), thou didst disappear from us, and we heard the sound of the door which was shut in our faces. And we gave (money) to their keepers, and they let us in; and lo, we stand (here) and beg of thee that thou wouldst do what we wish, that we might let thee escape, until the wrath of king Mazdai cool towards thee." Judas saith to Tertia: "Tell us first how ye were shut up." Tertia saith to him: "Thou thyself hast never quitted us, save for a moment, and dost thou not know how we were shut up? But if thou wishest to hear, hear. King Mazdai sent and had me Tertia brought to him, and said to me: 'That conjuror hath not yet got power over thee, because I have heard that he bewitcheth with oil and water and bread and wine, and he hath not yet bewitched thee. But harken unto me, then, (and hear) what I say unto thee, that I will not[a] torture thee until I destroy thee; for I know, that as long as he hath not given to thee water and oil and bread and wine, he hath not yet got full power over thee.' And I said to him: 'Whatever thou wilt, do unto me. (ܐ) Over my body thou hast power to do all that thou wilt; but my soul I will not destroy with thee.' And when he had heard these things from me, he shut me up in a dark room beneath his dining-room. And his kinsman Karīsh too brought both Mygdonia and Narkia, and shut them up with me. And light did not depart from us,

[a] The word *not* is a later addition in the manuscript.

and thou thyself didst bring us out, and lo, we stand before thee. But give us the sign, and let the hope of Mazdai be cut off from me, who is plotting these things against me."

And when Judas, the Apostle of our Lord, had heard these things which she said, he saith: "To Thee be glory, Jesus, manifold in form! To Thee be glory, who showest Thyself like to our poor humanity! To Thee be glory, our Strengthener and Encourager and Reprover and Gladdener, who standest by us in all our afflictions, and strengthenest our weakness, and encouragest our fear!" And when he had said these things, the prisoners were encouraged, and the keepers said: "Blow out the lamps, that they may not slanderously accuse us before king Mazdai." And they blew out all the lamps, and went (and) slept. But Judas said to our Lord: "Thine now is the speed (to help us), Jesus our Illuminator, for lo, the children of darkness have made us sit in their darkness; but do Thou, our Lord, enlighten us with the light of Thy nature." And instantly the whole prison was bright as by day; and all those who were shut up there were asleep, and only those who believed in our Lord were awake.

And Judas said to Vīzān: "Go before us, and prepare for us what is needful for our service." Vīzān saith to him: (ܐܡܪ) "Who will open for us the doors of the prison? For lo, they have closed them all, and the keepers are asleep." Judas saith to him: "Believe in Jesus, and doubt not, and thou shalt go and find the doors open and turned on their hinges." And when he

had gone out, he went before them, and all (the rest) of them were coming after Judas. And when they had gone half-way, Manashar, the wife of Vīzān, met them, coming to the prison. And she knew him and saith to him: "My brother Vīzān?" And he saith to her: "Yea, and thou my sister Manashar?" She saith to him: "Yea." He saith to her: "Whither goest thou at this time alone? And how wast thou able to arise from the bed?" She saith to him: "This youth laid his hand upon me, and I was healed. And I saw in my dream, that I should go to the stranger, where he is imprisoned, that I might be quite healed." Vīzān saith to her: "Where is the youth, who was with thee?" And she saith to him: "Dost thou not see him? For lo, he is holding my right hand and supporting me."

And whilst they were talking, Judas came, with Ṣîfûr and his wife and daughter, and with Mygdonia and Tertia and Narkia, and they came and entered into the house of Vīzān. And when Manashar, the wife of Vīzān, saw him, she bowed down and worshipped him, and saith to him: "Art thou come, my healer from sore disease? Thou art he whom I saw in my dream, who didst give me this youth, that he might bring me unto thee to the prison; and thy kindness did not suffer thee (to permit) (ܥܕܝ) that I should become weary, but thou thyself art come to me." And when she had said these things, she turned round (to look) behind her, and the youth was not (there). And she saith to Thomas: "I am not able to walk alone, and the youth, whom thou didst give me, is not (here)." Judas saith to her:

"Jesus then will be a Supporter unto thee." And she was running and coming before them. And when they entered into the house of Vīzān, the son of king Mazdai, the time was night, and our Lord was giving them light in abundance.

And Judas began to pray and to speak thus: "Companion and Help of the feeble; Hope and Confidence of the poor; Refuge and Rest of the weary; Voice that came from on high, comforting the hearts of Thy believers; Resort and Haven of those that go forth into the region of darkness; Physician without fee, (who) wast crucified among men for many, and for whom no man was crucified; Thou didst descend into Sheōl with mighty power, and the dead saw Thee and became alive, and the lord of death was not able to bear (it); and Thou didst ascend with great glory, and didst take up with Thee all who sought refuge with Thee, and didst tread for them the path (leading) up on high, and in Thy footsteps all Thy redeemed followed; and Thou didst bring them into Thy fold, and mingle them with Thy sheep. Son of perfect mercy, who wast sent to us with power by the Father, whom His servants praise; Son, who wast sent by the supreme and perfect Fatherhood; Lord of possessions that cannot be defiled; wealthy (One), who hast filled Thy creation with the treasure of Thy wealth; (ܡܣܟܢܐ) needy (One), who bore poverty and fasted forty days; Satisfier of our thirsty souls with Thy blessing; be Thou, Lord, with Vīzān and with Tertia and with Manashar, and gather them into Thy fold, and mingle them with Thy number, and be to them a guide

(when they are) in the path of error. Be to them a healer in the place of sickness; be to them a strengthener in the weary place; make them pure in the unclean place; and make them clean of corruption in the place of the enemy. Be a physician for their bodies, and give life to their souls, and make them holy shrines and temples, and may the holy Spirit dwell in them."

And when he had prayed thus, he said to Mygdonia: "My daughter, strip thy sisters." And she stripped them, and put girdles (περιζώματα) on them, and brought them near to him. And Vīzān came near first. And Judas took oil, and glorified (God) over it, and said: "Fair Fruit, that art worthy to be glowing with the word of holiness, that men may put Thee on and conquer through Thee their enemies, when they have been cleansed from their former works,—yea, Lord, come, abide upon this oil, as Thou didst abide upon the tree, and they who crucified Thee were not able to bear Thy word. Let Thy gift come, which Thou didst breathe upon Thine enemies and they went backward and fell upon their faces, and let it abide upon this oil, over which we name Thy name." And he cast it upon the head of Vīzān, and then upon the heads of these (others), and said: "In Thy name, Jesus the Messiah, let it be to these persons for the remission of offences (ܥܒܪܐ) and sins, and for the destruction of the enemy, and for the healing of their souls and bodies." And he commanded Mygdonia to anoint them, and he himself anointed Vīzān. And after he had anointed them, he made them go down into the water in the name of the Father and

the Son and the Spirit of holiness. And after they had been baptized and were come up, he brought bread and the mingled cup, and spake a blessing over it and said: "Thy holy Body, which was crucified for our sake, we eat, and Thy life-giving Blood, which was shed for our sake, we drink. Let Thy Body be to us for life, and Thy Blood for the remission of sins. For the gall which Thou drankest for us, let the bitterness of our enemy be taken away from us. And for Thy drinking vinegar for our sake, let our weakness be strengthened. And (for) the spit which thou didst receive for us, let us receive Thy perfect life. And because Thou didst receive the crown of thorns for us, let us receive from Thee the crown that withereth not. And because Thou wast wrapped in a linen cloth for us, let us be girt with Thy mighty strength, which cannot be overcome. And because Thou wast buried in a new sepulchre for our mortality, let us too receive intercourse with Thee in Heaven. And as Thou didst arise, let us be raised, and let us stand before Thee at the Judgment of truth." And he brake the Eucharist, and gave to Vīzān and Tertia, and to Manashar and Ṣîfûr and Mygdonia, and to the wife and daughter of Ṣîfûr, and said: "Let this Eucharist be to you (ܡܫܝܚܐ) for life and rest and joy and health, and for the healing of your souls and of your bodies." And they said, "Amen"; and a voice was heard saying to them, "Yea and Amen." And when they heard this voice, they fell on their faces. And again the voice was heard saying: "Be not afraid, but only believe."

And Judas went (back) to be imprisoned, and likewise Tertia and Mygdonia and Narkia, these too went (back) to be imprisoned. And Judas said to them: "My daughters and sisters in our Lord, and my companions, and handmaidens of Jesus the Messiah, listen unto me on this the last day that I shall deliver my word unto you, for I shall never speak with you again in this world. For I shall be lifted up to our Lord Jesus the Messiah; to Him who sold me; to Him who humbled His lofty soul to my littleness, and hath brought me to His greatness which passeth not away, and hath deemed me worthy of being a servant of Him in verity and in truth. And lo, I rejoice that the time is fulfilled and the day come that I may go and receive my reward from my Lord. For my Pay-master is just, and He knoweth how I ought to be recompensed. For He is not wicked nor envious, but His gifts abound; and He doth not count and give, for He is confident that His wealth will not fail. Listen, my daughters. I am not Jesus, but I am the servant of Jesus. I am not (ܡܫܝܚܐ) the Messiah, but I am one who ministereth before Him. I am not the Son of God, but I pray and beg that I may be deemed worthy of God. But do ye, my daughters, abide in the faith of Jesus the Messiah, and look for the hope of the Son of God. And be not weary, my daughters, in persecution, and be not in doubt because ye see me treated ignominiously, and imprisoned too, and dying, because I am fulfilling the will of my Lord. For if I were to pray that I should not die, ye know that I am able (to do so); but this which is seen (by us) is not death, but a release from the

world. For this reason I receive it gladly; and for this reason I am delivered, that I may go and receive Him who is comely, Him whom I love, Him who is beloved. For much have I toiled in His service, and I have completed (my task) because of His grace, which hath supported me and hath not forsaken me. Let not therefore the enemy enter into you by treachery, and let him not agitate your minds with doubt. Let not that perfidious disturber find an opportunity (of assailing you), because He, whom ye have received, and in whom ye have believed, is stronger than he. Look for His coming, for He will come and receive you, that is (to say), ye shall go and see Him."

And when Judas had finished speaking to them, they entered[a] into the dark house. And Judas said: "Our Life-giver and Bearer of many things for our sake, let these doors be as (ܗܟܢܐ) they were, and let them be sealed with their seals." And he left them and went himself too to be imprisoned; and they were grieved and were weeping, because they knew that king Mazdai would kill him.

The Consummation of Judas Thomas.

And when he had gone in to be imprisoned, he found the keepers quarrelling and saying: "What wrong have we done to this sorcerer, that he hath opened the doors by the art of his charms, and hath wished to let all these prisoners escape? But let us go and make (it) known to

[a] ܥܠ for ܥܠܝ.

king Mazdai, and let us tell him also about his wife and his son, who come to him." And whilst the chief (keeper) of the prisoners was saying* these things, Judas was silent and listening. And they rose early in the morning, and went to king Mazdai, and say to him: "Our lord the king, either let this sorcerer go, or imprison him in another place, for we are unable to guard him; because twice thy good fortune hath guarded the prisoners, otherwise they would all have escaped; for we shut the doors and we find them open. And both thy wife and thy son, with the rest of the people, never leave him." And when king Mazdai heard these things, he went to look at the seals which he had placed upon the doors; and he found the seals as they were. And he said to the keepers: "Why do ye tell lies, for lo, the seals of the houses are as they were sealed? And how say ye (that) Tertia and Mygdonia come to him to the prison?" (ܥܕܝ) The keepers say: "We have told thee the truth."

And king Mazdai went (and) sat in (the hall of) judgment, and sent and fetched Judas, and stripped him and put a girdle round his loins; and they made him stand before Mazdai. And Mazdai said to him: "Art thou a slave or a free man?" Judas saith to him: "I am a slave, but thou hast no power whatever over me." Mazdai saith to him: "And how didst thou run away (and) come to this country?" Judas saith to him: "I came hither that I might give life to many by the word, and by thy hands I shall quit the world." Mazdai saith to him:

* Reading ܡܡܠܠ ܗܘܐ.

"Who is thy master? And what is his name? And of what country art thou?" Judas saith to him: "My Master is thy Master and (the Master) of the whole world, and the Lord of Heaven and of earth." Mazdai saith to him: "What is his name?" Judas saith to him: "Thou art not able to hear His true name now at this time, but the name that is given to Him is Jesus the Messiah." Mazdai saith to him: "I have not been in haste to destroy thee, but have had patience with thee; and thou hast added to thy deeds, and thy sorceries are spoken of through the whole country. But I will do unto thee (so) that they shall accompany thee and go along with thee, and that our country shall be relieved of them." Judas saith to him: "These sorceries, which thou sayest (ܥܒܕ) shall accompany me, shall never fail from this place."

And when he had said these things, Mazdai was considering, how he should give orders concerning him, that he might die, because he was afraid of the great multitude which was there; for many believed in our Lord, even (some) of the king's nobles. And Mazdai took Judas and went without the city, and there came with him a few soldiers with weapons; and people were thinking that Mazdai was wishing to learn (something) from him, and they were standing and looking at him. And when they had gone about half a mile, he delivered him to (some) of the soldiers who were with him and to one of the princes, and said to them: "Go up on this mountain (and) stab him." And he turned to come (back) to the city.

And people were running after Judas to rescue him; but the soldiers were going on his right hand and on his left and were holding spears, and that one of the princes was holding him by his hand and supporting him. And Judas said: "O the hidden mysteries, which even to the (hour of) departure (from this world) are fulfilled in me! O the riches of the grace of Him, who doth not let us feel the sufferings of the body! How they surround me with weapons, and fight with me even unto death! But to One I am given up, for lo, one chief leadeth me and holdeth me by my hand, in order that he may deliver me to One, whom I look for (ܐܝܬ) that I may receive Him; and our Lord, because He is of One, suffered (blows) at the hand of one."

And when he had ascended the mountain, the place where they were about to stab Judas, he said to those who were holding him: "Harken unto me now at least, when I am on the point of departing from the world, and let not the eyes of your hearts be blinded, nor your ears be deafened, that ye too should not hear. Believe in this God whom I preach, and walk not in your hardness of heart, but walk in all the virtues that beseem the freedom and the glory of men and the life that is with God." Judas saith to Vīzān: "Son of the earthly king Mazdai, and servant of Jesus the Messiah, permit the attendants to do the will of their king Mazdai;[a] I will go (and) pray." And Vīzān spake to the soldiers, and they

[a] Literally, "*Give to the attendants, that the will of their king Mazdai may be (done).*"

let Judas go. And Judas went and was praying and saying thus:—

"My Lord and my God, and my Hope and my Saviour, and my Guide and Conductor in all the lands which I have traversed in Thy name, be Thou with all Thy servants, and do Thou guide me too that I may come unto Thee; for unto Thee I have committed my soul, and no man shall take it from Thy hands. Let not my sins hinder me. Lo, Lord, I fulfilled Thy will[a] and became a slave, for the sake of this freedom which I am receiving to-day. Do Thou, Lord Jesus, (ܗܒ) give (it) to me and fulfil it with me; for I am in no doubt whatever regarding Thy truth and Thy love, but for the sake of these who are standing (by) that they may hear, I speak before Thee."

And when Judas had prayed thus, he said to the soldiers: "Come, fulfil the will of him who sent you." And the soldiers came (and) struck him all together, and he fell down and died. And the brethren were weeping all together. And they brought goodly garments and many linen cloths, and buried Judas in the sepulchre in which the ancient kings were buried.

And Ṣîfûr and Vīzān would not go down to the city, but were sitting there the whole day, and they passed the night there also. And Judas appeared unto them and said to them: "I am not here. Why are ye sitting and watching me?"[b] I have ascended unto my Lord, and have received what I was looking for and hoping for. But rise and go down hence, for yet a little while and

[a] In the Syriac, *wishes*.

[b] I. e., *my body*.

ye too shall be gathered unto me." And Mazdai and his kinsman Karīsh brought Mygdonia and Tertia, and afflicted them much, but they would not yield to their wish. And Judas appeared to them and said to them: "Forget not, my daughters, Jesus our Light, the Holy and the Living (One), and He will soon prepare for you your rest and your help." And when king Mazdai and his kinsman Karīsh saw that they would not be persuaded (ܥܠܕ) by them, they left them alone to walk according to their own will. And all the brethren who were there were assembling together, and praying and offering the (Eucharistic) offering and breaking (bread), because Judas had made Ṣîfûr a priest and Vīzān a deacon, on the mountain, when he was going to die. And our Lord was helping them with His love and was increasing His faith by their means.

And it happened after a long time that one of the sons of king Mazdai had a devil, and no man was able to bind[a] him, because he was very violent. And king Mazdai thought in his mind and said: "I will go (and) open the grave of Judas, and take one of the bones of the Apostle of God, and will hang it upon my son, and he will be healed." And Judas appeared to him in a vision, and said to him: "Thou didst not believe in one living; wilt thou believe in one who, lo, is dead? But fear not. My Lord the Messiah will have mercy upon thee because of His clemency." And he did not find his bones, for one of the brethren had taken them away secretly and con-

[a] The Greek text has *to heal him*, ܐܬܐܣܝܗ .

veyed them to the West. And king Mazdai took (some) of the dust of that spot where the bones of the Apostle had lain, and hung it upon his son, and said: "I believe in Thee, my Lord Jesus, now that he hath left me, who always troubleth (ܡܫܕܪ) men that they may not see the light." And when he had hung (it) upon his son and had believed, he was healed; and he was united with the brethren. And king Mazdai was bowing his head beneath the hand of the priest Ṣîfûr, and was entreating and begging of all the brethren that they would pray for him, that he might find mercy with them before our Lord Jesus the Messiah in His kingdom, which is for ever and ever. Amen.

Here end the Acts of Judas Thomas, the Apostle of our Lord Jesus the Messiah, who suffered martyrdom in the land of India by the hands of king Mazdai. Glory to the Father and to the Son and to the Spirit of holiness, now and at all times and for ever and ever. Amen.

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